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# THE BIBLE CHAMPION

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Formerly the American Bible League

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The second article of its Constitution declares: "It shall be the object of this League to organize the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to retain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God."

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# THE BIBLE CHAMPION

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## EDITORIAL

### The Mountains Speak



ONE of our most bewildering thoughts is that of the immanence of God. Whither shall we go to escape from him? "There are so many voices,"—haunting voices from angry skies, whispers of love in the night watches,—all of them voices of God. The heavens declare his glory and the firmament sheweth his handiwork. At creation "the morning stars sang together." The Seven Seas are his orchestra. "The floods, O Lord, the floods have lifted up their voice! And the hills, the everlasting hills do bow."

It is written that when the king of Syria came up against Jerusalem he boasted that Jehovah as "God of the hills" would be helpless if battle were joined in the valley; a lamentable mistake, as he soon found out. It is written that in antediluvian times the Lord looked down from his high place upon the plains below—the plains where men had built cities and were striving for mastery—to see if there was any that did understand and seek God; and "behold they are all gone aside; they are altogether become filthy; there is none that doeth good, no, not one!" After that the Deluge. The foundations of the great deep were broken up and all flesh perished.

Ararat. Then out of the desolation of waters arose a mountain with a voice eloquent of hope. "And Noah builded an altar unto the Lord"—a foregleam of the Cross—and over it was an arch of promise. "Thus saith the Lord, I do set my bow in the cloud and it shall be for a token of the Covenant which I have established between me and you." Here was a proclamation of authority under a flag of truce. "I am the Lord. Great peace have they who love my law."

But all history is in evidence to show that the teachings of experience are as transitory as the shadows of passing clouds. The sons of Noah go out to re-people the earth and—

while still trafficking in the flotsam of the deluge—they forget God!

Sinai. At the end of a weary stretch of years a multitude of fugitive slaves pitch their tents by a mountain in the Wilderness. In its hoary summit a Voice is heard—like the roll of distant thunder or a trumpet waxing louder and louder—"I am the Lord thy God who hath brought thee forth from the house of bondage; Thou shalt have no other gods before me!" It is again the voice of authority, but still tempered with mercy and hope; for at the base of the mountain stands an altar as the foregleam of redemption. "Behold the Lamb of God!"

But alas for the people! "The early dew of morning has passed away at noon." In the very shadow of the flaming mountain they dance around a graven image with the cry, "These be thy gods, O Israel!" As the years pass they turn again to the high places of Baal and kiss their hands to the golden horses of the sun. Nevertheless, they live! O that men would praise the Lord for his patience—for his long-suffering—for his wonderful works to the children of men!

Zion. And now we are come to the mountain of the Lord's house, "the house magnificent," wherein his honor dwelleth. "Praise the Lord, O Jerusalem; raise thy God, O Zion." But what have we here? In the chambers of imagery the priests, arrayed in holy apparel with Urim and Thummim and broad phylacteries, are swinging censers that give a stinking savour in the nostrils of God. They have kept the form of godliness but lost its power. Their religion is an empty shell. Hear now the word of the Lord: "To what purpose is the multitude of your sacrifices? Bring no more vain oblations; your incense is an abomination unto me, I am weary of your new moons and your appointed feasts. Wash you; make you clean; cease to do evil; learn to



do well! Come now, and let us reason together: though your sins be as scarlet they shall be white as snow, and though they be red like crimson they shall be as wool.—Turn ye, turn ye, for why will ye die!”

Will they listen? Aye; but lay it to heart they will not; for their hearts are fully set in them to do evil. In vain are God's pleadings; in vain his chastisements. So true is the proverb; “Though thou bray a fool in a mortar, yet will his folly remain with him.”

Carmel. And now the day of the Lord's controversy is at hand. The proclamation has gone forth, “How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him.” The people are assembled. The Court Chaplains are pleading, “O Baal hear us!” From morning until noon they cry “O Baal hear us!” They are leaping on their altars and gashing themselves in a frenzy of supplication, “O Baal, hear us!” But there is no voice nor answer nor any that regardeth.

A prophet of the Lord was there,  
With form erect and forehead bare,  
And flowing locks of radiant white,  
Transfigured in the golden light.  
Fearless he stood without dismay,  
Surrounded by that strange array;  
But well the godless legions knew  
That they were false, and he was true.

The lone prophet now makes his plea, “God of our fathers, let it be known in Israel this day that thou art God!” And lo, there falls from heaven a flaming wisp that not only consumes the sacrifice but licks up the waters in the trenches! Then from the assembled multitude there rises a tumultuous cry: “Jehovah is the God!”

The verdict is rendered on evidence incontrovertible. The court adjourns and the jury—made up of “honest men and true” as human nature goes—disperse to their plows and merchandise and forgetfulness of God. The fires of Astarte are rekindled on the high places. The Hope of Israel in the coming Christ is forgotten. The lights of the golden candlestick die out. There is no more open vision. The people are joined to their idols. Let them alone? O no! Blessed be the long-suffering God, his thoughts are not as our thoughts, neither are his ways our ways.

Hermon. The King's Son to the rescue! He is here, but strangely disguised. In the company of three fishermen, clad in homespun and with staff in hand, he climbs to a lonely place among the hills. The shadow of the Cross is over him. He prays; and lo, the

fashion of his countenance is altered: his peasant's garb is changed to ermine. A voice from heaven proclaims “This is my beloved Son!” The fishermen look on bewildered and amazed. From the valley below comes a call for help. “Let us go down,” says the Man in homespun; “the world has need of us.” And thence evermore, it must be the Church to the rescue! Yet never alone. That Face in Hermon will never cease its shining; and so long as the world standeth, echoes of the Voice from the heights will sound above all other voices, “This is my beloved Son!”

Calvary. Let us follow this unaccountable Man, this King in homespun, this Prince of Peace who goeth forth conquering and to conquer. By Via Dolorosa we come to Calvary. His throne is a cross; his diadem is of thorns; he is crowned in the night and alone! His disciples have forsaken him. The people stand with cold eyes beholding. “Is it nothing to you, O ye that pass by?” Nothing! Yet from this mountain comes a Voice of commanding love, “Look unto me all ye ends of the earth and be ye saved!” Out of this strange darkness the daystar shall ultimately arise and the Sun of righteousness with healing in his wings. O happy coming day! O glorious sun!

Olivet. The tragedy is over. The grave in Joseph's garden is empty. The followers of Christ are assembled on a mountain in Galilee where he has promised to meet them. They are a company of wandering, bewildered folk, hoping against hope. Will he come? Suddenly he appears among them with his familiar greeting “Peace be unto you!” The glory of the resurrection is in his face. He speaks with authority: “All power is given unto me in heaven and on earth: go ye therefore and evangelize; and lo, I am with you alway, even unto the end.” He lifts his hands in benediction and slowly rises from their midst. The clouds roll back.

Lift up your heads, ye heavenly gates:  
Ye everlasting doors give way!

The voice. The seven mountains of history have spoken. What think ye? Like pursuivants along the path of progress they announce the coming of the Prince of Peace. For peace the whole world has been groaning and travelling together until now; yet when Shiloh comes, behold how the nations come together at Versailles to bar their gates against him! His voice is a voice of authority above all principalities and powers; and until he speaks all leagues and covenants are vain. The secret



of peace in the valleys is the altar on the mountains with the arch of promise over it.

And the message of the mountains is not for troubled nations only but for troubled souls. Never, until the controversy of gods is settled in the shadow of the cross, can a man be reconciled with God, with himself or with his fellow men. "Peace, peace, but there is no peace." Christ alone is herald of the Truce of God. It is for him to beat the swords and spears that militate against our comfort into plows and pruning-hooks for the cultivation of happy usefulness. Wherefore, acquaint thyself with him and be at peace.

The Altar. We must not overlook the altar—the altar smoking at the mountain's foot. What does this mean? Nothing at all, unless it points forward to Christ as the sacrificial Lamb of God. He is the antitype of all the sacrifices that have been offered on all the altars that have crowned the headlands of the world from the beginning until now. The universality of sacrifice as an institution is in evidence to show, not only that the sense of sin is intentional, but that the Cross satisfies

a universal sense of righteousness and—unless the way is blocked—makes a persuasive appeal to the generic conscience of man. Not more naturally does the smoke rise upward from the altar in the plain than does the unhindered soul of humanity cry to the God of the hills for salvation from the penalty and power of sin.

The Song of the Mountains. So listen, and you shall hear from the heights an anthem of peace. "They shall break forth before you into singing." Come under the rainbow at Ararat; bow low at the altar in the shadow of Sinai; lift up your eyes at Calvary and behold the Lamb of God! Then will the hands of the ascending Christ be raised in benediction above you and his last bequest be yours: "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid!"

"All ye inhabitants of the world, behold when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye!"—D. J. B.

## A Plea for Clarity

**M**ORE and more we are amazed at the inaccuracy of the thinking of the liberalists and the so-called scientists, and their modes of expression. Before us lie a number of letters from college men in reply to a questionnaire on the subject of evolution. We also have a pamphlet by Professor Horace W. Mateer, of the College of Wooster, Wooster, Ohio. Quite a number of these men call evolution the divine "method of creation." Professor Mateer, for example, says that "the scientist would define evolution as the universal process of creation through the operation of natural forces acting according to law, a law of nature meaning the uniform mode of action of a force." Then he adds, "The Christian would define evolution as the divine mode of creation whereby God had wrought out the existing universe through the continuous operation of His creative power." This is indeed murky thinking. That is what does so much harm today—the lack of clear thinking and defining. How can evolution be identified with creation? From time immemorial creation has meant the bringing of something entirely new into existence; the making of an entity that did not previously exist, as when

the Bible says, "In the beginning God created the heavens and the earth." That certainly has always been interpreted to mean that "the heavens and the earth" as entities had no prior existence. And now the "modern" obscurantists purloin that term from evangelical Christians and use it in an entirely different sense—that is, in the same sense as evolution! Why do they do this? Is it on account of mere foggy thinking, or is it a trick to catch the unwary? Surely, surely evolution has always meant the unfolding of something that already exists, and not the bringing of something new into existence. Just think lucidly for a moment: If in the beginning God created the primordial material *ex nihilo*, that could not possibly be rightly called evolution; for evolution means "rolling out," not creating. In the name of honesty, fair play and manly sportsmanship, we call for the proper use of the capital terms in the present controversy. Let it be understood once for all that creation is not evolution and evolution is not creation.

Note in the foregoing paragraph what Professor Mateer says about the Christian's view of evolution: "the divine mode of creation whereby God had wrought out the existing universe through the continuous operation of



His creative power." Here, as before said, the word "creation" is used in either an inaccurate way or in an intentionally blinding way. But observe also the injection of the word "continuous." That word is simply meant to eliminate all special divine intervention; all miracles, such as the Bible plainly depicts again and again. Can any man on the round earth read the Bible without seeing that it is full of the supernatural? Miracles are in evidence on many of its pages. Yet here is a professor of biology in a Christian college who declares that "the Christian would define evolution" as God's "continuous operation" in producing the "existing universe." That means that the "Christian" throws overboard the miracles of the Bible, including of course those of Christ, and yet wants to call himself a "Christian!" Is it ungenerous to say that there is something positively unethical in such a disingenuous use of terms? If it is not dishonest and tricky, then it is the result of a benighted kind of thinking that is inexcusable in men who teach in our cultural colleges.

So far as we know, all the scientific evolutionists and their followers hold that man has been developed from an animal origin; that his remote ancestors came from a stock still lower in the scale than the anthropoid apes are today; that they were once fearsome beasts of the jungle and emerged from that state by an agelong and painful process of gradual development. That is the shibboleth among all the evolutionists today. And marvelous as it may seem, there are people—professed scholars and thinkers—who tell us boldly that this theory does not conflict with the Biblical account of the creation and early history of man! This strikes us as the most amazing feat of intellectual and interpretative gymnastics that could be conceived. Let any one read the first and second chapters of Genesis, especially the verses relating to man and woman, and see whether there is to be found there the remotest hint that man was evolved from a brutal, hairy, long-tailed denizen of

the jungle. Just read it over and be downright honest. To our mind, any one who can reconcile the Biblical account with the present-day hypothesis of man's evolution from a bestial stock can bring the antipodes together. Oh! friends, whatever we do, let us not tamper with the sacred text. Let us at least treat it fairly and honestly, whether we can accept it or not.

No one will deny that God makes use of developing processes in many of the operations of nature, as, for example, the developing of a seed into a plant, of an egg into a chick, of a human embryo into a human being. The word "evolution" is not a good word to employ in these cases, because these results do not "roll out" of the several germs by a power within themselves; they develop through forces and entities which are injected into them from without, from the soil, the water, the air, and the warm and light of the sun. The germs themselves are very small, and have little real energy, and may be very easily destroyed. Therefore it is not a process of change by means of resident forces, as Le Conte defined evolution. It is a development by means of many forces added from outside of the germ itself. In other cases God works—or at least has worked in the past—by means of creation, bringing something new into being. At still other times He employs extraordinary methods, which we call supernatural, or miracles. Therefore we should not be so narrow and one-sided as to think that we can describe all the divine operations by only one term, like "evolution," for God has various ways of working. Let us use all the terms that are needed; and we need at least three—creation, miracle and development. The unity of the cosmos does not consist in the oneness of its materials, nor of its laws, nor of its processes; it consists in the unity of the divine personality who created it, preserves it, and unfolds it according to His wise and holy purpose. Personality is the only true and adequate unifying principle.—L. S. K.

## Marooning the Fundamentalists



F we are to believe many liberal Christians—both the half-way and the thorough-going sort—the "Fundamentalists" have misnamed themselves. It is not alleged that they have done this intentionally, with malice aforethought. It is admitted that they chose this name, supposing it a correct designa-

tion of themselves. None the less, it is maintained that a more accurate designation would have been the "Non-Essentialists," or some other designation of like meaning. For, according to these liberal Christians, what the "Fundamentalists" have put forth as the fundamentals of Christianity are not really the fundamentals. The real "Fundamentalists"



are those who stress the essentials rather than the non-essentials; and yet that is just what those who arrogate to themselves the title fail to do. If you want to find a real "Fundamentalist," in other words, do not look for him among the so-called "Fundamentalists."

No doubt it must seem strange to the ordinary, unsophisticated Christian to be told that what the "Fundamentalists" emphasize are not fundamentals at all. It is admitted, of course, that what they emphasize are such things as the trustworthiness of the Scriptures, the Incarnation, the Atonement, the resurrection and return of our Lord, and salvation by faith in him. Such a Christian at least has been accustomed to regard such things as fundamental to his Christian faith; so that it comes to him as something of a shock to be told that these things are of secondary importance, that they lie on the periphery rather than at the center of Christianity. If these things are not fundamental, he asks, What is fundamental? Those liberal Christians to whom we have referred are not lacking a reply. And the reply they give in substance is this—the one real fundamental is Christian experience. If we do not enjoy a Christian experience, we are profited nothing by the fact that we accept these so-called fundamentals. If we do enjoy a Christian experience, then the fact that we stand loosely to these so-called fundamentals need not greatly concern us. There are many orthodox people, we are told, that are lacking a Christian experience. On the other hand, there are many unorthodox people—from the viewpoint of the "Fundamentalists" at least—who enjoy a Christian experience. Is not therefore the real "Fundamentalist" not he who accepts the creed of the "Fundamentalists" so-called, but he who possesses a Christian experience?

Beyond question such a representation has a pious ring, and taken in the abstract contains so much truth that many will agree with it without having the faintest suspicion of the apostasy from the faith of the ages contained in it. If one asks us whether we do not believe that the soul that enjoys a genuine Christian experience possesses the greatest of all treasures, we would almost refuse an answer, for such an one knows better than to suppose we would give a negative reply. Yes, indeed, such an one does possess the greatest of all treasures; and just in proportion as the experience is rich and deep may we say to its possessor—depart in peace, thrice blessed of God. But because a Christian experience is so valuable an asset, it is all the more incum-

bent on us to deal with the matter seriously, to assure ourselves that the Christian experience we say we possess is the same as that which the Scriptures promise to the children of God and which such have enjoyed throughout the ages. More particularly it is incumbent on us to ask whether a Christian experience is possible apart from the believing acceptance of those facts and their interpretation—for be it ever remembered that doctrines are interpretations of facts—which according to the "Fundamentalists" lie at the basis of the Christian religion.

The "Fundamentalists" yield to none in their recognition of the need and value of Christian experience. They do not suppose for a moment that a correctly formulated creed is an end in-itself. They ever insist that truth is in order to holiness and that the most meticulous orthodoxy will profit us nothing if it does not have a Christian experience as its issue. It is not because they are indifferent to Christian experience that they are so much concerned about the "fundamentals." Rather it is their concern for Christian experience that keeps them from being indifferent to the "fundamentals."

Lack of space forbids that we at this time discuss the issue raised by these critics of the "Fundamentals." That issue concerns the relation between experience and doctrines. Which is primary and which secondary? Which is cause and which product? According to these critics, Christian doctrines are the product of Christian experience and as such have only a secondary significance. According to the "Fundamentalists," Christian experience is the product of Christian doctrines, and as such the doctrines have primary significance. The latter's zeal for Christian doctrines has its roots in the conviction that apart from Christian doctrines, and prior to at least some knowledge of Christian doctrines, Christian experience is not and cannot be.

We do not suppose that this attempt to turn the flank of the "Fundamentalists," or rather to maroon them as a body, has more than a passing significance. As a matter of fact, the "Fundamentalists" occupy a strategic position from which they must be dislodged if Liberalism is to triumph. In our judgment, the Liberals are only deceiving themselves when they allege that what the "Fundamentalists" put forth as fundamentals are not really such. The passing of these fundamentals would mean the passing of Christian experience itself.—D. S. K.



## The Infidel Sees the Point



RECENTLY a copy of an infidel sheet published in New York came to our desk. It is terrible. We have no disposition to call names, as its editors and writers do, but we must repeat that it is simply terrible. It shocks one to have a holy religion like ours, which has brought so much light and comfort and joy into our experience; which has transformed so many dark and wicked lives; which helped our parents and grandparents to live such true and honest lives and to die such triumphant deaths—it surely shocks and grieves one to have this religion held up to ridicule, and treated as if it were the basest thing on earth. So we must refuse to read much in a paper like this. The very harshness of its spirit is *prima facie* proof that the temper of its writers is not judicial. There is too much anger in it for that. Yet we owe it to all to say that we do not cherish any feeling of ill will toward the unbeliever, even though he may apply many epithets to us. No, no, so far from hating him or despising him, we should be glad for an opportunity to do him good. Especially would we be happy to point him to the way of assurance of truth, pardon and salvation in the experience of Christian conversion.

However, while we will not read the rest of the paper, a mark on a certain page has attracted our attention, and so we have read the paragraph. It is at the head of an article

on Mr. Bryan, and of course it does not treat him very gently. A general glance over the paper shows that it is an out-and-out advocate of the theory of evolution. We know no infidels today who do not hold and acclaim that theory. The infidel who animadverts on Mr. Bryan sees something that liberalists do not seem to be able to see. This is what he says:

"Mr. Bryan is right, however, in one thing. He sees and sees clearly that evolution denies creation—that, if all things have been gradually developed by the action of natural forces, they were not created perfect at once by God; and that, accordingly, if the doctrine of evolution be accepted, God must be banished from the universe."

It is well enough for people to know into what kind of company they put themselves when they proclaim themselves evolutionists. Granted his premises, the skeptic seems to be able to drive the syllogism home to its inevitable conclusion. So we would kindly advise all people who desire to be known as evangelical Christians to avoid aligning themselves with a theory that is the favorite doctrine of all the infidels in the world, who expressly set it up against the teaching of the Holy Scriptures. If you use it in the scientific sense, you put yourself with the infidels and agnostics; if you use it in any other way, you are using it in an unscientific sense, and therefore are misusing it.—L. S. K.

## A Great Surgeon as an Evolutionist



IN spite of the criticisms that were passed on Dr. William W. Keen's address at Crozer Theological Seminary and afterward printed in the *Public Ledger*, of Philadelphia, he has published it in book form with very few changes, none of them of essential importance. After reading it again with as open a mind as possible, we confess that it is one of the most unconvincing books we have ever examined. Dr. Keen is a great surgeon, and knows much about the human body and the bodies of animals; but that knowledge does not necessarily make him an acute logician or render him infallible in the realm of theology. He also goes out his way to teach the theologians a lesson on Biblical interpretation. In a previous article we dealt somewhat

at length with his address (see the *BIBLE CHAMPION* for October, 1922, pp. 357-362). A few more points will be relevant.

Let us note Dr. Keen's treatment of the Bible. He says that he believes in both science and the Bible. He calls the Bible "the Book of books." He says: "It is an inspirer of Christian faith and hope. It is the great revealer of God to man through Jesus Christ His Son and our divine Saviour, who 'brought life and immortality to light.'"

And yet, in spite of these tributes, he virtually throws the first three chapters of Genesis overboard, and scoffs at people who accept them literally. In these days of general education he can hardly believe that any one would be so stupid as to accept the Biblical narrative of the making of woman from a



part of man or that of the conversation between Eve and the serpent. He jeers at the Fundamentalists for holding sacrosanct "the faith of our fathers" and "the faith once delivered unto the saints." Is not that a strange kind of logic? The Bible is "the Book of books." Yet it begins by telling a crude and erroneous story of the creation of man and woman! He calls Christ "our divine Saviour." Yet Christ refers to the second chapter of Genesis as if it were true history (Matt. 19:4-6): "Have ye not read that He who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? So that they are no more two, but one flesh. What therefore God hath joined together let no man put asunder." See also Mark 10:6-9; cf. 1 Cor. 6:16; Eph. 5:31; 1 Cor. 11:8, 9; Eph. 5:28-31. In regard to Eve and the serpent read 2 Cor. 11:3: "But I fear lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted," etc. Note also 1 Tim. 2:13-15: "For Adam was first formed, then Eve; and Adam was not beguiled, but the woman, being beguiled, fell into transgression; but she shall be saved through child-bearing," etc. In addition, compare Rev. 12:9, 20:2.

In these passages both Christ and His inspired apostles refer to the Genetical narratives as if they were true. Does Dr. Keen really accept the Bible? Does he really accept the Christ of the Bible? Perhaps he does, but only in a naive and sentimental way, not in a strong and rational way. His heart may be fairly right, but his head is wrong, and his logic lame and inconsequential. Moreover, he is not quite frank and open when he says he accepts the Bible. He ought to say that he accepts only as much of the Bible as suits him.

Although Dr. Keen is a surgeon and a scientist, he pronounces an *ex-cathedra* judgment on the use of the Semitic languages by oriental people. He speaks in a more authoritative tone than even Dr. Robert Dick Wilson would speak, although Dr. Wilson has specialized for many years in the Semitic languages. Dr. Keen avers that the "children of Israel, for whom the Pentateuch was written, were orientals, and were living in the intellectual childhood of the human race." Then he adds: "Had God sent this message to them in the modern matter-of-fact occidental form, they would hardly have comprehend-

ed it, and might easily have rejected it. Their minds were cast in a poetic mold, their literature was permeated with imagery, metaphors and parables."

Now is it true that children and childlike people can understand poetry and allegory better than plain and simple prose? Do our teachers today begin by teaching little children poetry and imagery? You know they do not. They begin by teaching them the simplest prose words and sentences. Later they may lead them into the land of poetry, fable and allegory. Moreover, when the honest teacher introduces the children to fables and fairy tales, he tells them that they are stories of the imagination, not true stories. Or would Dr. Keen and his fellow-allegorists advise the teachers to palm off fiction as fact upon the innocent children?

Now what is the inevitable conclusion? If God inspired the first three chapters of Genesis, and meant them only as myth or poetry or allegory, He used a deceptive method; for the Hebrews were led to accept those narratives as true history. Most Christian people even today are led to that view by the very form of the narratives. Yes, even Christ and His apostles were deceived by this ambiguous method. Do Dr. Keen and his school really accept the Bible and the Christ it portrays? No! they accept a Bible and a Christ only of their own making.

What a turgid mode of reasoning it is to hold that the children of Israel could not have understood the early chapters of Genesis in their literal sense! The precise opposite is the case. If these chapters are interpreted in the literal way, any child of ordinary intelligence can understand them. But if they are allegory or parable, then what confusion arises? Then the figurative language must be interpreted, and it takes a ripe scholar to find out what is meant. Take just one example. If the narrative about God's framing man's body out of the finest material of the soil of Eden is plain prose, it can be understood by any one. But if it is allegory, how is it to be understood? Then, if it means evolution, all Christendom was fooled by the form of the narrative until Darwin and his disciples burst upon the arena of history! And, worst of all, God put it in that ambiguous form!

By just a little bit of investigation Dr. Keen might have found out that he is wrong in teaching that the oriental people "in the childhood of the human race" could not have understood plain, matter-of-fact prose, but had to have all kinds of figures of speech to



make things intelligible to them. By going to Dr. George A. Barton's "Archeology and the Bible," he would have found that the Babylonian "Epic of Creation" and other compositions of the kind are mythical, and are written in a highly metaphorical way, and are pretty much of a jargon, very foolish in some ways, and very hard to understand; whereas the code of Hammurapi (composed in the time of Abraham) was written in simple prose which almost any one can understand. Therefore in the orient, in "the childhood of the human race," there were both poetical and prose compositions, just as there are today; there were simple narratives and highly tropical ones. The first kind dealt with facts; the second with fictions, myths and legends. Read Dr. Barton's translations of ancient oriental literature, and see that we have spoken truly (pp. 235ff.). Thus Dr. Keen's dictum has been proven wrong.

This author insists upon showing the parallelisms between the human body and the bodies of animals. Of course, no one will dispute these resemblances; but parallelism does not spell evolution. Here are two parallel lines: Did one evolve from the other? No; one person simply made them both, and made them alike designedly. Here is a boy's express wagon; beside it stands the largest and finest make of an automobile. Did one evolve from the other? No; both of them were manufactured by the human mind.

So with the likenesses between men and animals. God made both of them, and made them to dwell together on the earth. In order to do so consistently, He made them similar in many respects. But, as He intended man to be a superior being, He gave him a body that differs vitally in many ways from the bodies of plants and animals. So the Bible is still ahead.—L. S. K.

## A Word about Book Reviews



IN the conduct of the review department of this magazine, it has been our policy to recommend a good book, whoever may have written it. If a liberalist writes a good book, we try to treat him fairly, and endorse what we believe to be true. That seems to be a broad and honest policy. In these days evangelical believers can hardly afford to bring upon themselves the charge of narrowness by refusing to acknowledge the truth wherever they find it. Such a policy, of course, requires care and patience and critical judgment, and sometimes even the most watchful person may be caught napping.

A correspondent has taken us somewhat to task for commending Dean Brown's "Living Again" and Dr. Pratt's "Matter and Spirit." The contention is that these men have written other books that are not in accord with the evangelical viewpoint. For example, Dean Brown's book, "The Main Points," is criticised, and rightly so, in Dr. Harold P. Sloan's recent book, "Historic Christianity and the New Theology" (pp. 35, 36). We are glad that Dr. Sloan has so acutely pointed out the sad errors of Dr. Brown's book. However, none of this liberalism crops out in his more recent book, "Living Again," which, as was shown in the review, is a refreshing book. So it would seem that proper discrimination would lead the honest writer to commend the good book and condemn the other, even

though both were written by the same author.

Dr. Pratt's book surely is a good one. The subject of Christianity is not discussed in this book, although the author calls it "our religion" and stoutly upholds the doctrine of personal immortality. As a work in psychology, therefore, we commend it highly, as it is the best recent argument against materialism and parallelism and in favor of dualism and interaction. Thus the book is of great value. However, we expressly stated that we could not endorse Dr. Pratt's previous book, "The Religious Consciousness," and that for the reasons given by Dr. Wm. B. Greene, of Princeton Theological Seminary, in his review of the book.

Still, our correspondent asks the question, "Doth a fountain send forth from the same opening sweet water and bitter?" Our reply is, No, a fountain cannot do that; but, according to St. James, with people's tongues it is different, for he says, "Out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be" (Jas. 3:11). You see, people are different from fountains, and James uses the illustration to show how inconsistent such conduct is in the human world. And it is passing strange, we must confess, that liberalistic theologians are able in one book to say true and inspiring things, and in other books to say something so very different. Even in the same book there is often this mixture of



truth and error. For example, Dr. Fosdick at some places calls Jesus Lord, and in the same article denies His miraculous conception by the Holy Ghost. Shailer Matthews sometimes takes a notion to talk like the veriest evangelical; in the next output he struts and crows like a liberal of the first rank. The same is true of Charles Foster Kent. These men, tossed from pillar to post in their intel-

lectual processes and spiritual experiences, are a psychological conundrum to the consistent thinker. Now they blow hot; anon they blow cold. Theirs is a weather-vane religion. Is there a better way to deal with them than to acknowledge frankly the good things they say, and to point out just as frankly their departures from the truth?—*L. S. K.*

## Blessed are They that are Persecuted for Righteousness Sake



THE Beatitudes are surely superhuman. They call experiences blessed which the merely human would call a curse. They say, blessed is poverty, mourning, meekness, hunger, thirst, mercy, purity, peace, and persecution. It is easier to comprehend the first seven beatitudes, for they describe processes of divine grace working in the soul of the believer and bringing him to the perfection in purity of heart and in peace among men. The last is not so easy: the blessing of persecution. The first seven deal with our relations to God and man. This last sets forth the relation of believers to the world. It plainly shows the fundamental antagonism between the church and the world.

Some to-day are trying to remove the antagonism and to develop a peace and fellowship between the church and the world. This cannot be done. The antagonism began with the enmity between the seed of the woman and the serpent, and it will keep up until Christ at his coming separates the wicked from the righteous. The forms of the antagonism differ. The ancient church and prophet were stoned, sawn asunder, tempted, slain with the

sword, etc. Christ was hated of the world and it crucified him. The early Christians were fearfully persecuted, their young girls were thrown to the lions, their young men were forced to fight with the starving, wild beasts, their leaders were covered with pitch, set upon the walls of the city and set on fire, to light the emperors' festivities, while others were crucified.

Thank God, we are past that; the fagot and sword as instruments of persecution have passed, if they be passed when all Islam seems preparing for lawless warfare.

But the antagonism still abides. It is antagonism to truth and righteousness. Error was never more antagonistic to the truth as God has revealed it than it now appears in modern rationalism. Righteousness was never more sternly opposed than by the enemies of our nation. The world tried to deprive men of the liberty of worshipping God, and it resulted in the Revolutionary War. It pressed in slavery, and this resulted in the Civil War. It tried to destroy democracy, and this resulted in the World War. We have adopted prohibition, and the world is doing its utmost to defeat it.—*D. S. K.*

## Politicalizing the Church



S one of the results of the modern rationalism there has been a growing tendency to politicalize the church. Rationalism has lost belief in God, in Christ as God, in his redemption, resurrection and return, and having despised the person and work of the Holy Spirit in the saving and reconstruction of men, it has turned its attention to the reconstruction of mankind through social and political machinery. Consequently various committees, commissions, councils and conferences

without number have been endeavoring to press the church into regarding social reconstruction and politics as her chief mission. They have pressed their plans to the great extreme. They have spent great amounts of money in their efforts. They have attempted to regulate national and international questions. All this has failed and passed away in breeze and smoke.

All this was opposed by our Lord when he said, "Render unto Cæsar the things which are Cæsar's, and unto God the things which



are God's." The apostles honored the state as a divine institution, and appealed to it in the exercise of its legitimate function; but resisted it when it usurped other powers. The Reformers and other Christian fathers took a like stand. The Pilgrims and other founders of this nation adopted the principle of the separation of church and state.

The Honorable Thomas Marshall, former Vice President of the United States, in an article in *The New Era Magazine*, admonishes the church against the evil tendency of the church meddling with questions which are purely political. He says: "The kingdom of heaven is within us, and not in Washington. I hope I have a chance of getting into heaven without believing that it is the duty of the Presbyterian Church to insist upon the Government placing an embargo upon German coal-tar products." "This religion of ours is a failure if, in order to accomplish its mission, it must be backed up by an act of Congress." "It (the church) has turned over to the state very largely the distribution of alms. It submits the education of its children to civil authority." We say, "blest be the tie that binds," but "the communion of saints

largely ends at the church door." These and like sentences show where such a man as former Vice President Marshall stands, and he is being joined by an increasing host who have become wearied by the lawless and futile effort of a company of dreamers who are trying to renew the old role of uniting of church and state.

In view of this state of things, the Presbytery of Newburyport, at its last meeting, adopted an overture to be sent to the General Assembly, asking that a constitutional rule be enacted to the effect that no judicatory of the church shall intrude into the province of civil government, and that the General Assembly shall not volunteer advice to the Federal Government of the United States; that there be a re-affirmation of the fact that the Presbyterian Church is not committed to any particular programme of political or social life, but seeks to inculcate righteousness in the individuals, and thus help the state, of which they are a part. Some such action as this properly formulated and adopted by all Christian bodies would go far to put an end to the present confusion and mischief-making on this subject.—*D. S. K.*

## Our Convalescing Associate Editors



OUR readers will rejoice with us in the recovery of our Associate Editor, Dr. William H. Bates, who has recently been suffering from a complication of diseases. After an operation he began to amend. We are just in receipt of a note from him telling us he still continues to improve, but slowly, and adds: "Don't feel equal to *producing* anything yet, but may get at it soon." Just before he took to his bed he wrote us that he had worked a bit too hard in the preparation of his article on Dr. Fosdick, which was published in the March number of this periodical.

Some years ago Dr. Bates had to resign his pastorate in Washington, D. C., because of asthmatic troubles. He found a more congenial climate at Greeley, Colorado, where he now lives.

Dr. Bates' contributions to this magazine have always been helpful, and he has ever stood for the plenary faith, never wavering. He can echo the saying of the Psalmist: "I believed; therefore have I spoken."

A year ago, while en route to the Pacific coast, Dr. Bates did us the great honor to

bring his wife, his son and his daughter-in-law to Denver, for a short meeting and chat. One could then hardly appreciate that the doctor and his lovely help-meet (his three-quarters, he sometimes calls her in his letters to us) could possibly have reached four score years—and a few! We then hoped, and still hope, his eye might not dim, nor his natural force abate, until he had reached the end of another score of years!

It may not be generally known that Dr. David James Burrell, our senior Associate Editor, was confined to his bed for several weeks but recovered sufficiently, in March, to sail for Italy for a much needed rest and change. We are looking forward to his safe return about June first.

We hope and pray that these faithful servants will live for many years, and that the divine favor will ever be upon them; and also that the Lord will sustain them in health, so that they may continue their stalwart defense of the gospel of Jesus Christ. So far as we can interpret the times, men like Dr. Bates and Dr. Burrell are needed today, and needed very much!



## Notes and Comments



OUR June-July Number—For obvious reasons all magazines are reduced in size for summer issues. Last year the CHAMPION issued two enlarged numbers for the four summer months—June-July in one number, and August-September in one number—and we found this scheme more acceptable than to issue four numbers reduced in size. We will, therefore, carry out this same scheme again this year. The August-September number will be mailed about July 20. The March and May numbers each contained several additional pages of reading matter, and additional pages will also be added to several Fall numbers, so that the complete volume will contain not less than 625 pages of reading matter.

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Charles Prosper Fagnani, Professor of Hebrew in the Union Theological Seminary, New York City, has an article in *The Christian Work* of March 10, "In Praise of Heresy". Here is his first paragraph: "It is by heresy the World lives and moves and has its being". And here is another: "The Church was born in and of heresy; by heresy it has grown; without heresy it must die". Happy haven, home, hotbed of heresies is Union! But St. Paul says: "A man that is an heretic after the first and second admonition, reject" (Titus iii. 10). The Apostle could hardly qualify as a professor in that institution.

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If Mr. Grant is to be tried by anybody anywhere, at any time, it should be in the court of Common Sense on a charge of bolshevism and presumptuous ignorance. When his record is examined, it may well be declared that the case is not one for an ecclesiastical court or a common jury, or even for the court of Public Opinion, but for an alienist.—*Wall Street Journal*.

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We are glad to find room in this issue for an article from the pen of Dr. J. Walter Lowrie. It is refreshing, and to his many friends a great joy, to find he is so outspoken a champion of the "Miracle Working God." Dr. Lowrie is the secretary of the Bible Union of China, and is one of the oldest, best known, and most widely respected missionaries of any denomination or society in China.

Some of the straightest, sanest, soundest orthodox utterances that we see are being delivered by secular journals. They are decidedly refreshing to our taste. We are waiting to see what the Episcopal Church will do with its vociferous apostates. The Washington, D. C., *National Republican* expresses its mind after this fashion: "The Rev. Percy Grant, the apostate Episcopal preacher who has gained a notoriety he could never have achieved by working at his regular job, through sensational attacks on the doctrines and organization of his own church, claims to be a hero in the cause of a free pulpit and a free speech. Yet he publicly approves the bolshevik program of killing everybody in Russia who refuses to subscribe to the particular brand of Marxianism in power at Moscow. If the socialist free speech agitators who are troubling the atmosphere in this country with outcry for Russian recognition were to be given control of the American government, their first act would be to fill the jails and crowd the gallows of the country with people who didn't agree with them. The only explanation of the fact that this blatherskite Grant gets a column for his drivellings in almost every New York newspaper every Monday morning, is that New York newspapers are overloaded with journalists who have more sympathy for socialism and atheism than they have for the work being done in the churches where some interest is still maintained in religion."

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If Rev. Percy Stickney Grant had not resorted to that last expedient of the economically and intellectually destitute, abuse of the 'interests,' he would not have been granted the notoriety his soul loves in the columns of *The Wall Street Journal*. Comparison with religious reformers of five centuries ago is beside the point because they risked something—their lives. Mr. Grant only risks his salary, and hopes he may save that. If he cannot fulfill the terms of his contract, embodied in his ordination vows, he is free, in a country of free speech, to say what he pleases outside the Episcopal Church. The question is not one for him to consider as a professing Christian, but as a man of ordinary sportsmanship and honor. Mr. Grant will find this better than posing cheaply as a martyr without the fagots.



With a desire of stemming the tide of modernistic teaching which is now flooding the mission fields of India and of visiting American Bible Schools and getting in touch in other ways with spiritual forces, Mr. W. R. Roberts, of the North East India General Mission, which incorporated the Thado-Kookie Pioneer Mission, and the Rev. Rhys B. Jones, head of the Bible School at Porth, Wales, expect to arrive in New York City the last of May for a three months' ministry in this country. In a circular concerning the work of this India Mission it is said:

"The Mission is inter-denominational and is thoroughly evangelical. It was originally organized in response to a heathen Chief's appeal. The message has been the *full victory of Christ over all the powers of darkness*, as well as salvation through His blood. The heathen in these regions are demon worshipers, and live in dread of the spirits. We went to them with the message that the Lord Jesus Christ has conquered all these powers at the Cross and that we are now to share His Victory. The result is a continuous 'Revival,' and the native Church is almost entirely self-supporting, self-governing and imbued with the missionary spirit. Over 5,000 of these former head-hunters have been brought to Christ."

Pastor O. R. Palmer, of Berachah Church, Philadelphia, met these brethren in Wales last year and was impressed with their deep spirituality and the value of their messages. They are looking for open doors for their ministry, and those desiring to make use of them may write Pastor O. R. Palmer, Berachah Church, 2244 North 29th Street, Philadelphia, Pa.

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When the famous Austrian surgeon, Dr. Adolph Lorenz, performed many wonderful bloodless operations, a newspaper reporter asked him if his scientific studies had destroyed or disturbed his religious faith. He replied: "Does medical science, or any other science, tend to destroy belief in God? , My friend, you are young. I am old. Science, truly pursued, does not tend to destroy belief in God. The pursuit of scientific knowledge makes an honest man humble. It makes him realize how little he knows. It makes him believe in God."

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Don Lorenzo Perosi, a prominent Roman Catholic priest, a world famous composer of sacred music and the master of the Sistine Chapel, the Pope's private chapel, has announced his determination to leave the Romish Church and join the Waldensian Church. In speaking of it he said: "I am a Protestant and want to join the Waldensian Church. I

want it to be known by everybody that I have declared to the Vatican authorities that I consider myself as definitely out of the Roman Church." Naturally enough the Vatican authorities are sending out the statement that he is mentally unsound.

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There are many church members who are like the old fashioned automobiles. They have to be cranked up by other active members before they move. There is a class of young church workers in Indiana who have named themselves "Self Starters."

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Dr. Carter, editor of the *Bible Witness*, asks four pertinent questions we wish to pass on to our friends: What means the ever growing number of independent Bible Schools and colleges in all parts of the land? What means the marvelous development of Bible Leagues and Bible Unions in all parts of the world? What means the steady oncoming of a great revival movement that threatens to surge its way over the sandy foundations of Modernism? If this is not the work of the Spirit of God, what is it?

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In discussing certain tendencies of the present day Professor William Phelps, of Yale University, became quite reminiscent, and pointed, when he said: "I wonder what Jonathan Edwards, Cotton Mather, Oliver Cromwell, John Milton, and other hearts of oak, would have thought of the back-patting gospel? These men were free from the taint of self-pity. They did not have to jack themselves up with signs on the wall imploring them to work or commanding them to smile, nor did they bellow their courage in the bathroom. They rather said: 'God, be merciful to me, a sinner.'

I believe that an acute consciousness of sin is more needed now than an enormous accession of conceit.

The old theologians, with all their dogmatism, got down to the bedrock of human nature; they believed in the reality of sin, and they did their utmost to convict their audiences; some hearers walked out of church realizing their shortcomings, and determined by the grace of God that something must be done to improve the situation.

And even now I believe that religious faith will elevate the average man more effectively than he can do it by talking encouragingly to himself. The latter method has all the disadvantages of trying to lift oneself by tugging at one's boot straps."




# THE ARENA

## Mr. Bryan and His Critics

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A critical examination of some statements and positions taken on Bible cosmogony, organic evolution and related subjects by William Jennings Bryan, Dr. Harry Emerson Fosdick, Reverend Frederick F. Shannon, Prof. John M. Coulter, Botanist of Chicago University, Prof. Henry Fairfield Osborne, paleontologist of the geological survey and president of the American Museum of Natural History, Prof. Edwin G. Conklin of Princeton University, E. L. Powell, and others.

### I.

E have followed, with a good deal of interest, the discussion now in progress on the subject of evolution, especially the discussion between Mr. Bryan and his critics. In the hope of contributing something to the discussion, and in the interest of truth as I see it, I offer these articles:

### "Guess" and "Hypothesis"

Dr. Fosdick, in his article, "Mr. Bryan and Evolution," which appeared in the New York Times, March 12, criticises Mr. Bryan for calling the evolutionary hypothesis a guess. Dr. Fosdick says:

"Mr Bryan reduces evolution to a hypothesis and then identifies a hypothesis with a 'guess.' In this he is guilty of a sophistry so shallow and palpable that one wonders at his hardihood in risking it. A guess is a haphazard venture of opinion, without investigation before, or just reason afterward, to sustain it. It is a *jeu d'esprit*. But a hypothesis is a seriously proffered explanation of a difficult problem ventured when careful investigation of facts points to it, retained as long as the discovered facts sustain it, and surrendered as soon as another hypothesis enters the field which better explains the phenomena in question."

He then goes on to say that evolution is a hypothesis, but denies that it is a guess. Now, "Funk and Wagnalls Desk Standard Dictionary" gives "guess" and "hypothesis" as synonyms of each other, and says:

"A *hypothesis* is a statement of what is deemed possibly true, assumed and reasoned upon as if certainly true, with a view of reaching truth not yet surely known; especially, in the sciences, a *hypothesis* is a comprehensive tentative explanation of certain phenomena, which is meant to include all other facts of the same class, and which

is assumed as true till there has been opportunity to bring all related facts into comparison; if the *hypothesis* explains all the facts, it is regarded as verified; till then it is regarded as a working hypothesis, that is, one that may answer for present practical purposes. A *hypothesis* may be termed a comprehensive *guess*." "Guess" is defined as "a tentative opinion or conclusion; a supposition; surmise; conjecture." "Syn.: Conjecture, hypothesis, supposition, surmise."

According to the dictionary there is little difference between a guess and a hypothesis. The truth is that "guess" is a word used to describe what a common man does when he ventures an opinion for which he can give little or no reason, or he may make it appear quite feasible. When a "scientist" does the same thing in an effort to explain phenomena we call it a "hypothesis." The word is more dignified and lends weight to the "guess." In our opinion Mr. Bryan has the better of the argument on this point.

### Mr. Bryan and Medievalism

Mr. Bryan's critics attempt to throw discredit on his teachings by characterizing them as medievalistic. I quote again from Dr. Fosdick's article:

"Mr. Bryan proposes, then, that instead of entering into this rich heritage where ancient faith, flowering out in new world views, grows richer with the passing centuries, we shall run ourselves into his mold of medievalism. He proposes, too, that his special form of medievalism shall be made authoritative by the state, promulgated as the only teaching allowed in the schools."

"Mr. Shannon says ('Bryanism,' in *The Christian Century*, Apr. 6, 1922): 'It (a large section of the educational world) lays claim not to an outgrown philosophy of the universe, such as Mr. Bryan zealously defends.'"

Now, supposing Mr. Bryan's doctrine is medievalistic, is it, therefore, wrong? Did



the medievalists believe nothing that is true? Did they not believe in a Supreme Ruler of the universe? Do not Messrs. Fosdick and Shannon believe in this doctrine? Suppose I were to endeavor to discredit their belief in a Supreme Ruler on the ground that the medievalists believed in such a Being: would that count against the belief? We venture the opinion that these critics would not say so. Then why attempt to discredit Mr. Bryan's teachings by characterizing them as medievalistic? The real question is not whether a doctrine is medievalistic or modern, but, Is it true?

### Making the Bible a Textbook

Mr. Bryan's critics accuse him of wanting to make the Bible a textbook in science. To quote further from Dr. Fosdick:

"One had supposed that the days when such wild anachronisms could pass muster as good theology were passed; but Mr. Bryan is regalanizing into life that same outmoded idea of what the Bible is, and proposes in the twentieth century that we shall use Genesis, which reflects the pre-scientific view of the Hebrew people centuries before Christ, as an authoritative text-book in science, beyond whose conclusions we dare not go."

"And Mr. Shannon, following the lead of Dr. Fosdick, speaks thus: 'Following this tangible lead, it (Bryanism) flies off on its non-sensical lark of turning the Bible into a textbook on physical science.'"

Others have criticised Mr. Bryan from the same viewpoint. Can this accusation be sustained? I think not. I do not have Mr. Bryan's authority for the statement, but I am sure he would acquiesce in the position taken by many who believe the Bible to be the inspired word of God, that there are thousands of geological, astronomical and other facts not touched upon by the Bible, which are profitable for us to know; that there are many hypotheses which as believers in the Bible we may or not believe, because the Bible in no way refers to them, but that, on the other hand, *whenever the Bible touches any of the sciences, it is as infallible as when it touches on morals and religion.* If the moral and religious standards of the Bible are faultless, it must be an inspired volume, *and if inspired,* its historical and scientific statements must be correct, allowing, in our English Bible, for errors in translation, interpolations, etc., which however, have been reduced to a minimum. No one can prove that the Bible, as it came from the hands of its authors contained a single error, historical, scientific or otherwise. The above accusation is fallacious and highly mis-

leading, and we are surprised that any one who values his reputation would make it.

### The Dignity of Man

Mr. Bryan and his critics differ radically on the question whether the doctrine of organic evolution lowers the dignity of man. On this subject Mr. Bryan says ("In the Image of God," p. 91):

"If we could divide the human race into two distinct groups we might allow evolutionists to worship brutes as ancestors, but they insist on connecting all mankind with the jungle. We have a right to protect our family tree."

On this issue Dr. Fosdick remarks (*Christian Century*, March 23, 1922, p. 364, column 2, under "Origins and Values,"):

"The fundamental interest which leads Mr. Bryan and others of his school to hate evolution is the fear that it will depreciate the dignity of man. Just what do they mean? Even in the Book of Genesis God made man out of the dust of the earth. Surely, that is low enough to start, and evolution starts no lower. So long as God is the Creative Power, what difference does it make whether out of the dust by sudden fiat or out of the dust by gradual process, God brought man into being? Here man is and what he is he is. Were it decided that God dropped him from the sky, he still would be the man he is. If it is decided that God brought him up by slow gradations out of lower forms of life, he still is the man he is."

"The fact is that the process by which man came to be upon the planet is a very important scientific problem, but it is not a crucially important religious problem. Origins prove nothing in the realm of values. To all folk of spiritual insight man, no matter by what process he at first arrived, is the child of God, made in his image destined for his character. If one could appeal directly to Mr. Bryan he would wish to say: let the scientists thrash out the problems of man's biological origin, but in the meantime do not teach men that if God did not make us by fiat then we have nothing but a bestial heritage. That is a lie which once believed will have a terrific harvest. It is regrettable business that a prominent Christian should be teaching that."

Here is an issue squarely joined, and it is an important issue. Who is right, Mr. Bryan or Dr. Fosdick?

Mr. Bryan maintains that the evolutionary doctrine of the descent of man lowers the dignity of man.

Dr. Fosdick takes the position that the evolutionary doctrine confers as much dignity upon man as a direct act of the Almighty.

I would like to ask the Doctor if it makes any difference to him whether he came from an honorable line of ancestors or from a line of cutthroats, thieves and libertines. It would make no difference as to his intrinsic value.



but it would make a difference as to the feelings he would have concerning himself. Is there, indeed, nothing in a family name? Is there no value at all in a line of honorable ancestors?

Compare Haeckel's position (and this involves the principle advocated by all evolutionists), that man is descended through the monera, amœbœe, planæa, castræa, archilminthes, *soft worms*, chorda animals, skulless animals, skulled animals, cleacal animals, pouched animals, semi-apes, tailed apes, and man-like apes, with the statement in Genesis, "And Jehovah God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul," and determine which contains the more of the quality of dignity. W. N. Briney, of Louisville, Ky., made a fine pronouncement on this subject in a sermon some months ago.

But there is a far deeper question than that of dignity. It is the question of what man is. Is he merely a beast—an animal? Or is he a being with God-like qualities possessing an immortal soul with unlimited possibilities for development throughout the ages to come, after death? This is the real question.

We submit the following proposition:

*If the Bible account of the origin of man is rejected (and this account plainly teaches that man was created by direct fiat of the Almighty, not by an evolutionary process, as I shall hereafter show) it is impossible to prove*

1. *That he is more than a high-grade animal.*
2. *That he is made in the image of God.*
3. *That he is a moral being.*
4. *That he is responsible to a Creator for his conduct.*
5. *That he is immortal.*
6. *That he is under any obligation of any kind to his fellow creatures.*

We are ready to debate this proposition with any one and promise to treat any opponent as a gentleman.

Dr. Fosdick believes, according to the quotation above, that man is made in the image of God. Neither he nor any other man is able to prove this if the Bible account of the origin of man is not reliable. And if it is reliable, evolution is a false theory, as we propose to show by making it clear that the Bible account and the theory of organic evolution, especially as related to man, are hopelessly irreconcilable. This will appear further on.

Before leaving this point, I wish to show to what ludicrous lengths a man is forced to go when he accepts the doctrine of his descent

from the animal world. Frederick F. Shannon, one of the apostles of evolution, says (*Christian Century*, April 6, 1922, p. 429, column 1):

"Now, whether there be any such thing as mutation of species or not, *my big hairy brother chimpanzee and I* are sustained in physical being by blood of the same color."

Now, if Mr. Shannon desires to extend to Mr. Chimpanzee the "right hand of fellowship," and call him his brother, he is welcome to do so. I respectfully decline.

## II—Cosmology and Cosmogony of the Bible

Mr. Bryan's critics have made much out of what they consider the false cosmology and cosmogony of the Bible. We give here three quotations which will represent them all.

The first is from a sermon preached by E. L. Powell, minister of the First Christian Church, Louisville, Ky., and printed in the *Evening Post*, of that city, February 6, 1922. He says:

"Oh, but you say, the doctrine of evolution contradicts the Bible. It would contradict the Bible if the Bible were an authority on science. The conception of the universe given in the Book of Genesis is the only conception that could have been given. That conception represents the earth as the center of the universe, and the sun, moon and the stars were but its accompaniments."

The next is from an article in the *Louisville Courier Journal* for February 15, 1922, entitled, "Let Sleeping Dogs Lie," and signed by one, Verbie Sappe. This writer delivers himself in these words:

"Do they (men of the cloth) not know that the Bible's cosmogony is strange and mixed and beclouded and contradictory? The first chapter and first three verses of the second chapter of Genesis contain one account of the creation; the balance of the second chapter and the third chapter contain another account of creation. There are in Genesis two entirely different accounts of the beginning of things. If one is true, the other cannot be true. One runs counter to the other. They clash beyond the hope of reconciliation. But the ordinary man will let them alone if they will let him alone. The following are the important points of difference between the two cosmogonies of Genesis: In the first cosmogony the earth emerges saturated from the waters, and in the second the whole face of the ground requires to be moistened; in the first, the beasts and birds are created before man, and in the second, man is created before the beasts and birds; in the first, flying fowls are made out of the waters, and in the second, they are made out of the ground; in the first, man is created in the image of God, and in the second man is made of dust and given the



breath of life; in the first, man is made lord of the whole earth, and in the second he is only keeper of the garden; in the first, man and woman are created together, and in the second the beasts and birds are created between the creation of man and the creation of woman."

The third is from the pen of Dr. Fosdick in an article published in the *New York Times*, of March 12, 1922, and reprinted in the *Christian Century* in the issue of March 23 following. Dr. Fosdick says:

"The denial of the Copernican astronomy with its moving earth can unquestionably be found in the Bible if one starts out to use the Bible that way—"The world also is established, that it cannot be moved" (Psalm 93:1); "Who laid the foundations of the earth, that it should not be moved forever" (Psalm 104:5).

In the same article under the subhead, "The Hebrew Universe," we find the following:

"Indeed, as every body knows who has seriously studied the Bible, that book represents in its cosmology and its cosmogony the view of the physical universe which everywhere obtained in the ancient Semitic world. The earth was flat and was founded on an underlying sea (Psalm 136:6; Psalm 24:1-2; Genesis 7:11); it was stationary; the heaven, like an upturned bowl, 'strong as a molten mirror' (Job 37:18; Gen. 1:6-8; Isaiah 40:22; Psalm 104:2), rested on the earth beneath (Amos 9:6; Job 26:11); the sun, moon and stars moved within this firmament of special purpose to illumine man (Genesis 1:14-19); there was a sea above the sky, 'the waters which were above the firmament' (Genesis 1:7; Psalm 148:4); and through the 'windows of heaven' the rain came down (Gen. 7:11, Ps. 78:23); beneath the earth was mysterious Sheol where dwelt the shadowy dead (Isaiah 14:9-11); and all this had been made in six days, each of which had had a morning and an evening, a short and measurable time before (Genesis 1)."

Then he asks, "Are we to understand that this is Mr. Bryan's science, that we must teach this science in our schools, that we are stopped by divine revelation from ever going beyond this science? Yet this is exactly what Mr. Bryan would force us to if with intellectual consistency he should carry out the implications of his appeal to the Bible against the scientific hypothesis of evolution in biology."

I propose to examine, briefly, these criticisms and charges against the Bible to see if they are well founded.

1. "The conception of the universe given in the Book of Genesis is the only conception that could have been given. That conception represents the earth as the center of the universe, and the sun, moon and the stars were but its accompaniments." This charge is made by E. L. Powell. Let us examine it. First, there is no statement in Genesis or any where else in the Bible that the earth is the center of

the universe. This is remarkable in view of the fact that the ancients generally so believed.

Second, the *apparent* position of the author of Genesis that the sun, moon, and stars, were made for the benefit of the earth and its inhabitants is explainable on the following grounds: the educator thinks of the world and its life in their relationship to education, though he may realize that there are human values higher than that of education. His interest is not geographical, historical, nor astronomical, but *educational*. Thus he relates all things to the one thing to which he devotes his life. His chief interest is *educational*. So also the musician. He thinks of the phenomena of life in their relationship to music. He may know that there are more important things in the world than music, but his chief interest is *musical*.

So an inhabitant of the earth, writing *as an inhabitant of the earth* would naturally think of the other elements of the universe *in their relationship to the earth*. He may know that there are elements in the universe more important, astronomically speaking, than the earth, but his chief interest is *earthly*.

So an inhabitant of Jupiter, writing *as an inhabitant of Jupiter*, not as an astronomer, would think of the universe in its relationship to Jupiter. He would think of the sun, moon and stars as lighting Jupiter.

We, as inhabitants of the earth, are not so much interested in what influence the earth has on the sun and the other planets, but what influence the sun and the other planets have on the earth. We relate the rest of the solar system *to the earth* rather than to some other planet or even to the sun, when our interest is other than astronomical.

Now, the interest of the author of Genesis was, clearly, not astronomical, but moral and religious. He was writing *as an inhabitant of the earth* from the moral and religious standpoint. It was natural, then, that he should think and write of the rest of the universe in its relationship to the earth rather than of the earth in its relationship to the rest of the universe, or of the planets in their relationship to the sun. This completely justifies the language of Genesis. I believe that, under the same circumstances, Mr. Powell would have written in the same way.

2. "In the first cosmogony (of Genesis), the earth emerges saturated from the waters, and in the second, the whole face of the ground requires to be moistened." This objection is founded on the assumption that the



earth could not become dry after it emerged from the water. Does the originator of this criticism, Verbie Sappe, ever get dry after drinking? Some people do. Such an objection is hardly worthy of notice.

3. "In the first, the beasts and birds are created before man, and in the second, man is created before the beasts and birds." The writer of these articles and, we doubt not every student of the Bible, agrees with the first part of this statement—that beasts and birds were created before man; but I do not agree with the second part that the Bible teaches, in the second cosmogony (I say "second cosmogony" for the sake of clearness, though there is only one cosmogony in Genesis) that "man was created before the beasts and the birds."

Let us read the account. "And Jehovah God said, It is not good that the man should be alone; I will make him a helpmeet for him. And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them" (Gen. 2:18, 19). If this were the only passage of Scripture on this question, it would be very natural to conclude that God created the beasts and birds after he created man. But this is not a *necessary* conclusion, and in the light of what is said in the first chapter it cannot be admitted as a conclusion at all. Some credit must be given to the author of Genesis (or to the "editor" if the critics wish) for ordinary sense. The man who wrote Genesis (or compiled it) was very far from being a fool, and we cannot conceive of him being so thoughtless or having so little regard for his reputation, as to introduce two statements, and they within a few verses of each other, which, if our critic is right, were so plainly contradictory. The truth is that the author refers to the creation of the animal world, not for the purpose of telling again of their creation, but to explain how they came to be named. Naturally, this relation would follow the story of the creation of man, inasmuch as the story is that man named the animals.

4. "In the first, flying fowls are made out of the waters, and in the second, they are made out of the ground." A simple reading of the two passages will easily clear up this alleged contradiction. Gen. 1:20, 21 says: "And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven. And God created the great sea-

monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind: and God saw that it was good." This passage does not say that the flying birds were made out of the waters, and there can be no justification for such a conclusion. Our critic is hard put to it when he resorts to such sophistry. The second passage reads: "And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens" (Gen. 2:19). This is plain, and Mr. Sappe is correct in his understanding of it. "A fool could not err therein." There is not the least inconsistency in these two accounts, if we may call them two accounts.

5. "In the first, man is made in the image of God, and in the second, man is made of dust and given the breath of life." A moment's thought will reveal to us that there is no contradiction here. Indeed, we doubt that any one but Mr. Sappe ever thought there was any contradiction. Man's body was made of dust as is proved by the fact that it returns to dust after death. But it is not man's body that is made in the image of God, but his spirit. "God is a spirit" (Jno. 4:24). Hence the image is spiritual. If Mr. Sappe had read this passage before he wrote his criticism, he would never have written it.

6. "In the first, man is lord of the whole earth, and in the second, he is only keeper of the garden." There is not the least inconsistency here. The Scripture does not state that he was *only* keeper of the garden, but that "Jehovah took the man, and put him into the garden of Eden to dress it and keep it." A man may be the president of a school, but have the specific job of teaching philosophy. Adam was given the specific job of tending the garden, but this was in no sense inconsistent with the idea that he was to have "dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

7. "In the first, man and woman were created together, and in the second the beasts and birds are created between the creation of man and the creation of woman." All we need to do here is to refer to our reply to objection "3".

8. The earth is "flat and founded on an underlying sea." Dr. Fosdick is the critic who makes this observation, and he cites as his proof Ps. 136:6; 24:12; and Gen. 7:11. Before quoting these passages of Scripture and examining them to see whether they support these allegations, let us observe that two crit-

icisms are made here: first, that the Bible teaches that the earth is flat; and second that it teaches that it is founded on an underlying sea. We shall examine these passages one by one. If we find that they teach what the Doctor says they teach, we shall be compelled to admit that the cosmology and cosmogony of the Bible are erroneous; if, on the other hand, we find that they do not teach what he says they teach, we shall have freed the Bible from this criticism, and incidentally broken down confidence in the Doctor's ability to interpret the Scriptures on other points to follow.

Psalm 136:6

"To him that spread forth the earth above the waters;  
For his loving kindness endureth forever."

The only expression in this passage that could be interpreted as meaning that the earth is flat is "spread forth the earth." But is this the true meaning? We ask attention to the following considerations:

1. This is poetry, and this prepares us to look for figurative language. A great deal of figurative language is used in poetry, as *Dr. Fosdick is probably aware*, and it is used with unusual frequency in the psalms.

2. It is evident that David is taking his facts from the first chapter of Genesis. The psalm from verse five to verse nine reads:

"To him that by understanding made the heavens;  
For his loving kindness endureth forever:  
To him that spread forth the earth above the waters;  
For his loving kindness endureth forever:  
To him that made great lights;  
For his loving kindness endureth forever:  
The moon and the stars to rule by night;  
For his loving kindness endureth forever."

Nothing can be plainer than that there is a reference here to the first chapter of Genesis. As there is nothing in the first chapter of Genesis to indicate that the earth is flat it is not likely that David had that idea in mind here. This throws serious doubt on the Doctor's interpretation. It is much more likely that the writer is referring to the appearance of the dry land (Gen. 1:9). When the Almighty called the waters together into seas, these seas occupied the depressions in the earth's surface, and much of the earth was "above the waters." "Spread out" is a figurative expression, referring to the apparent flatness of the earth. This concession to appearances is a liberty allowed to all men of letters. Even in this enlightened age we speak of the "rising sun" and "setting sun."

3. If "spread out the earth," means that

the earth is flat, then "spread out the sky" (Job. 37:18) means that the sky is flat, but, as we shall see later, this is not the meaning, even according to Doctor Fosdick, for he says the ancients believed the sky was "like an up-turned bowl."

Thus we see that our astute critic is not only at variance with the true meaning of this passage of Scripture, but also at variance with himself in his interpretations. We have Dr. Fosdick *versus* Dr. Fosdick, and, as we shall see, both wrong.

Nor is there anything in this passage to indicate that the writer thought that the earth is "founded on an underlying sea." The phrase, "above the waters," has been already explained.

Psalm 24:1, 2

"The earth is Jehovah's, and the fulness thereof;  
The world and they that dwell therein.  
For he hath founded it upon the seas,  
And established it upon the floods."

There is nothing in this passage to indicate that the earth is flat. We presume that Dr. Fosdick referred to this to prove that the writer had the idea that the earth is "founded on an underlying sea." Let us see if this is the psalmist's meaning.

1. It will be observed that the psalmist uses the word "seas," not "sea". If he had been thinking of a great expanse of water underneath the earth on which the earth rested, as Dr. Fosdick thinks, he would have used the word "sea," not "seas," as in that case there would be only one continuous body of water.

2. The word "floods," could not properly be used to designate a quiet body of water underlying the earth.

3. The word "seas" is evidently used in the same sense as in Gen. 1:10, and refers to the different bodies of water on the surface of the earth. The same word is used in the Hebrew.

4. The word that is here translated "floods" is not the same word that is translated "flood" in connection with the flood in Noah's time. The word in Gen. 6:17 is *mabbul*; in Psalm 24:2 it is *nahar*. Gesenius defines this last word as meaning 1. a stream, current, flood; 2. a stream, river. *River* is perhaps the more usual meaning. Certainly it is a legitimate meaning. Indeed, the Septuagint so translates it. The form is plural. A correct translation, therefore, is,

"For he hath founded it upon the seas,  
And established it upon the rivers."

It is therefore perfectly clear that there is no reference to an underlying sea, as the Doctor would have us believe.



5. What, then, is the psalmist's meaning? On this passage Horne remarks:

"The waters which, at the creation, and again at the deluge, overspread all things, being, by the power of God, driven down into the great deep, and there confined, the earth was, in a wonderful manner, constructed and established, as a circular arch, upon or over them. Let us often meditate on this noble subject of contemplation and devotion; that we may learn whither we are to have recourse, when in danger of being overwhelmed by sins or sorrows."

This comment is at least suggestive. But we are of the opinion that David had in mind the fact that the inhabited earth is dependent on the seas and rivers for its life and products ("fulness"). This interpretation is borne out by the first two lines of the quotation, where David is speaking of the earth as inhabited and producing, and by the facts of nature. Thus we have wrenched from our critic another of his supports.

Gen. 7:11—"In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened."

The only part of this verse that could in any way refer to Dr. Fosdick's argument that the earth, according to the Bible, is "flat and founded on an underlying sea," is the clause, "On the same day were all the fountains of the great deep broken up." But there is really nothing in the passage to indicate that the earth is flat, and just as little to indicate that it is founded on an underlying sea. The text may mean that there were great convulsions that threw the waters of the sea (the great deep) out over the land. J. B. Briney shows with considerable reason that the reference here may be to the depths of space. (See his lecture on "The Bible and Science," in his last book, "Sermons and Addresses," pp. 394,395).

We have now considered every passage referred to by Dr. Fosdick to prove that the Bible teaches that the earth is "flat and founded on an underlying sea," and find not the least hint in any of them that what he claims is true. We have shown conclusively, so far as the teaching of the Bible is concerned, not only that the earth is neither flat nor founded on an underlying sea, but we have shown also that the Doctor's argument is *flat and founded on nothing*.

After some searching we have been unable to verify the position of Dr. Fosdick that the view that the earth was "flat and founded on an underlying sea," "everywhere obtained in the ancient Semitic world." At least we are

prepared to say that the Bible writers did not hold this view, or if they did, they never breathed a word that indicates that they did. There are a number of passages in the Bible that show clearly that they did not hold to such a view. Here are some of them:

I Samuel 2:8

"He raiseth up the poor out of the dust,  
He lifteth up the needy out of the dunghill,  
To make them sit with princes,  
And inherit the throne of glory:  
*For the pillars of the earth are Jehovah's,  
And he hath set the world upon them.*"

Job 26:7

"He stretcheth out the north over empty space,  
*He hangeth the earth upon nothing.*"

Psalms 75:3

"The earth and all the inhabitants thereof are dissolved:  
I have set up the pillars of it."

Whatever may be the meaning of these passages (the language is figurative and the passages have a meaning, but it is not germane to our purpose to discuss the meaning), they clearly exclude the idea that their authors believed that the earth is "founded on an underlying sea." Hence it is clear that these false ideas did not "everywhere obtain in the ancient Semitic world." The Doctor's statement is erroneous.

9. The earth is stationary. That the Bible writers believed this is stated by Dr. Fosdick. He refers to two passages, which we shall examine carefully.

Psalms 93:1

"Jehovah reigneth; he is clothed with majesty;  
Jehovah is clothed with strength; he hath girded himself therewith:  
The world also is established, that it cannot be moved."

Does the statement, "The world also is established, that it cannot be moved," mean that the earth is stationary? If so, we have here a clear mistake in the Bible. It may be well to notice that the word here translated "world" is not the same as the word translated "earth" in Gen. 1:1. In Genesis we have "*erets*," while here we have "*tebbhel*." The predominant meaning of the first of these words is the *earth in contradistinction from the heavens*, without reference to life, while the second word means, predominantly, "*the earth, as fertile and inhabited, the habitable globe, world.*" They stand in much the same relation to each other as the Greek "*ge*" and "*oikoomene*." The psalmist, then, is perhaps thinking of the earth, *with reference to the life that is on it*, and it is literally true that the earth *with reference to the life that is on it* is "established that it

cannot be moved." With reference to the heavens it is movable, but with reference to its inhabitants it is immovable. If the Doctor does not think so, let him try to move it. This is not an uncommon characteristic of language. A cat may be *large* with reference to most other cats, but *small* with reference to the horse and many other animals. So a cat may be at once *large* and *small* depending on that to which it is referred. So the earth may be at once movable and immovable, depending on that to which it is related.

Psalm 104:5

"Who laid the foundations of the earth,  
That it should not be moved forever."

Here the word used in the Hebrew is "*erets*." This is perhaps the strongest passage that can be adduced in favor of the Doctor's position. If we succeed in wresting this passage from him, there will be nothing left for him to depend upon. What, then, is the most probable meaning of this Scripture? The Hebrew of this passage is:

"He hath founded the earth upon its bases,  
That it should not be moved (A.V. removed")  
forever."

The word translated "forever" does not necessarily mean, *through endless time, but may mean through an indefinite period of time*. The psalmist certainly does not mean that God cannot move it (or remove it), but that man cannot, and this is literally true, as stated above. He is not here speaking of the earth in relation to the sun or to the other planets but simply in relation to itself and to men. In this sense his statement will bear all the criticisms the critics can heap upon it.

We say of a man, he is standing still, knowing at the same time that he is being hurled through space at the rate of eighteen miles a second or moving around the earth's axis at the rate of one thousand four hundred and forty feet per second. What, then, do we mean when we say that a man is standing still? We mean that he is still, not in the *absolute* sense, but in the *relative* sense—he is still in *relationship to the objects around him*. Now, the earth is still—stationary—in relation to man. It "cannot be moved." It is in this sense, no doubt, the psalmist speaks. Certainly it cannot be proved that he does not speak in this sense, and hence Dr. Fosdick's argument is without a sure foundation.

10. The heavens were "like an upturned bowl, strong as a molten mirror." The criticism is made by the same author as the two preceding, and we shall show that it has as

little support to stand upon. He refers to four passages of Scripture:

Job 37:18

"Canst thou with him spread out the sky,  
Which is strong as a molten mirror?"

It will be observed at once that there is nothing in this language to indicate that the author thought the heavens are like an "upturned bowl." The expression, "spread out the sky," cannot be twisted into such a meaning, for when things are "spread," they are more often flat than otherwise, and the reference to a mirror reveals nothing as to shape.

Now, in interpreting any passage of Scripture it is important to notice who is doing the talking. Many false teachings have been ascribed to the Bible because of a failure to observe this point. We often say, "The Bible says," when it may be some evil character in the Bible who is speaking, or some other for whom the writer did not vouch.

Who is speaking here? It is neither Jehovah, nor Job, nor even the author. It is Elihu, one of Job's friends, and the author is no more responsible for his scientific mistakes than for his false teaching on the question of the suffering of the righteous. The author is simply expressing in poetry what Elihu and Job's other friends had expressed in prose, and he is not responsible for the ideas expressed. No doubt Elihu reflected what many of his time believed, that the sky is "strong as a molten mirror," but this is certainly no proof that the author of the book had this conviction.

Gen. 1:6-8: "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament: and it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day."

The Hebrew word here translated "firmament," is "*rakea*," and means "expanse." The word, "firmament," is from the Latin, "firmamentum," and refers to something firm. There is no such meaning in the Hebrew word, *essentially*. It may or may not include the idea of solidity. Now, an expanse is something quite indefinite, and we know there are clouds, which are formed of moisture, at considerable distances from the earth. These are the "waters above the firmament" (expanse). Hence, there is not a word in this passage out of harmony with what we know of the universe.

Isaiah 40:22: "It is he that sitteth above the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens



as a curtain, and spreadeth them out as a tent to dwell in."

The language here is clearly figurative, involving a concession to appearances, as when we say, "the vault of heaven," or "a rain is coming up." Why the learned Doctor should lay hold of a passage so plainly figurative, and try to force it into a literal mould, is more than I am able to understand. It should be remarked in passing that this passage, instead of proving what Dr. Fosdick claims it proves, indicates very clearly that the prophet was thinking either of the earth as being round, or that the earth moves in a circular orbit around the sun, thus refuting still more completely his position that the idea that prevailed "throughout the ancient Semitic world" was that the earth is "flat and founded on an underlying sea."

Psalm 104:2

"Who coverest thyself with light as with a garment;  
Who stretchest out the heavens like a curtain."

The same comment applies here as in the passage immediately preceding. It is simply a concession to appearances, as when we speak of a cloud-burst, or the moon coming up.

11. The heavens rested on the earth beneath. This criticism appears in Dr. Fosdick's article. He refers to two passages:

Amos 9:6: "It is he that buildeth his chambers in the heavens, and hath founded his vault upon the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth; Jehovah is his name."

The presence here of figurative language is so clear that any twelve year old boy could understand it. The words, "buildeth," "chambers," "founded," "vault," "calleth," are all used figuratively. No one can justify the use made of this language by Dr. Fosdick.

Job 26:11

"The pillars of heaven tremble  
And are astonished at his rebuke."

This is poetry and the language is clearly figurative. Webster once in a great speech used the expression: "The very walls will cry out in its support." There would be as much reason in stating that the great orator thought the walls could literally speak as to say that Job believed there were literal pillars supporting the heavens.

12. "The sun, moon, and stars, moved within this firmament of special purpose to illumine man." Dr. Fosdick justifies this criticism on the basis of one quotation:

Gen. 1:14-19: "And God said, Let there be lights in the firmament of heaven to divide the day

from the night; and let them be for signs and for seasons, and for days and years: and let them be for lights in the firmament of heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And there was evening and there was morning, a fourth day."

All that is necessary here is to refer our readers to the fact, above noted, that the Hebrew word translated "firmament," means an *expanse* without limitation, and therefore the sun, moon, and stars, do actually move within this firmament; and as to the second part of this criticism that the sun, moon, and stars, are of special purpose to illumine man, we refer to our answer to the criticism of E. L. Powell.

13. "There was a sea above the sky." Two passages are relied on by Dr. Fosdick to substantiate this statement:

Gen. 1:7: "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so."

The word "expanse" (Heb. "*rakeea*") is evidently used in this passage in a limited sense, and the "waters which were above the firmament," evidently refer to the moisture high up in the air, sometimes appearing as clouds, as stated above.

Psalm 148:4: "Praise him, ye heavens of heavens, And ye waters that are above the heavens."

Enough has been already said to make this passage clear.

14. "Through the windows of heaven the rain came down." Another criticism of Dr. Fosdick. Let us examine it. He cites two passages:

Gen. 7:11: "In the six hundredth year of Noah's life, in the second month, in the seven-tenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened."

Here, once more, the language is clearly figurative, as when we speak of the "doors of the heart" or of the eyes as the "windows of the soul," or "lifting our hearts to God."

Psalm 78:23

"Yet he commanded the skies above,  
And opened the doors of heaven."

Nothing can be clearer than the presence here of figurative language. We confess our surprise that the Doctor has not recognized

this fact; or, supposing that it was then the popular notion that there were literal doors and windows in heaven, may not the psalmist's language be merely a concession to that notion? Even now, when we know better, we still speak of "the ends of the earth," when popular opinion does not require it. May we not grant as much to the inspired writer?

15. "Beneath the earth was a mysterious Sheol where dwelt the shadowy dead." Still another criticism of Doctor Fosdick. He refers as proof to one passage:

Isaiah 14:9-11: "Sheol from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall answer and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to Sheol, and the noise of thy viols: the worm is spread under thee, and worms cover thee."

There is nothing in this passage that may not be true, nothing contrary to modern science. "Sheol" in the Hebrew is equal to "Hades" in the Greek, and refers to the unseen world occupied by the souls of men after death. If man has an immortal soul, as Dr. Fosdick believes, it goes *somewhere* at death, and why not to Sheol, "beneath the earth?" That would be as good a place as any. Where does our critic think immortal spirits go at death? His interpretation of the phrase, "Sheol from beneath," as meaning *beneath the earth* may not be a correct interpretation. It may mean *beneath our feet, within the earth*, and this is more probably what it does mean, as appears from many other passages.

16. "All this had been made in six days, each of which had a morning and an evening, a short and measurable time before." To substantiate this criticism, the same critic cites the first chapter of Genesis.

The word used here is the Hebrew word, "yom." This word usually means a day of twenty-four hours, but not always. It is sometimes used in the sense of *time*, with a more or less indefinite significance, as in Judges 18:30; Is. 48:7; Job 15:32. We often use the word "day" in the same way; e.g., "In his day," "that day is past," etc. There is no good reason for believing that Moses did not use the word in the same way.

We have now considered every passage of Scripture referred to by Dr. Fosdick to prove his contentions and we have found that they do not sustain him in a single instance. Every one of these Scriptures can be explained in har-

mony with science, though we do not say in harmony with all the guesses of so-called scientists; and it is remarkable that of all the vagaries that were held by ancient peoples concerning the earth and the heavens, the Bible writers partook of none, as was so clearly and forcibly shown a few years ago by L. T. Townsend in his little book, "The Bible and the Nineteenth Century."

In closing this part of the argument we quote a passage from a book written by Dr. Fosdick, entitled, "The Meaning of Faith." The passage is found on page 130, and reads as follows:

The full understanding of Ole Bull's playing on the violin was necessarily restricted to the musical, but not restriction bounds the admiration of men, learned or simple, when in a Munich concert, his A string snaps and he finishes the composition on three strings. That is the human problem in epitome. Getting music out of life's remainders after the break has come; winning the battle with what is left from a defeat; going blind, like Milton, and writing sublimest poetry, or deaf, like Beethoven, and composing superb sonatas; being reared in an almshouse and buried in Westminster Abbey, like Henry M. Stanley; or like Kernahan, born without arms or legs and yet sitting at last in the British Parliament—all such hardihood and undiscourageable pluck reach back in a man's bosom beyond the strings that ease and luxury can touch, and strike there an iron, reverberating chord. Nothing in human life is so impressive as pluck, 'fighting with the scabbard after the sword is gone.' And no one who deeply considers life can fail to see that our best character comes when, as Peter says, we 'suffer as a Christian.'

In this fine passage the Doctor throws himself open to criticism by some critic writing one or two thousand years from now. This critic might say, "A brilliant writer in the early part of the twentieth century, whose name up until recently has been supposed to be Harry Emerson Fosdick, though it is very probable that it was some other man (In fact it is very doubtful that such a person as Mr. Fosdick ever lived), had very high moral and religious conceptions, but had a very unscientific view of the human body. He evidently believed that there were strings in the chest near the surface, and an iron chord farther in (See "The Meaning of Faith," p. 130). Such a supposition is no more ludicrous than some of the interpretations given by Prof. Fosdick to figurative expressions found here and there in the Bible.

(To be concluded in August-September issue)

\* \* \*

If conscience smite thee once, it is admonition; if twice, it is condemnation.



# Contention or Peace in the Realm of Religious Thought?

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N a study dealing with "The Three Realms in Which Faith and Reason Function," it was said:

"The fourth function of reason (in the realm of religion) is that of defending the faith; a process never so much needed as it is needed today when faith is being defamed and betrayed within the household of those appointed to be its guardians."

This position seemed, then, to be adequately supported by the logic of existing circumstances, and to be Biblically defensible in the light of Jude 3:

"Ye should earnestly contend for the faith."

Today the position seems to us to continue to be supported by the logic of circumstances and to be Biblically defensible; but this position seems to be somewhat in disfavor in certain circles. To two recent deliverances in antagonism to the thought of contending for the faith we wish to call attention.

The first of these is found in a widely broadcasted pamphlet bearing the title of "The New Knowledge and the Christian Faith."<sup>1</sup> In this the author pleads for a largeness of view that would lead those disposed to contend to cease the contention.

But a thoughtful reading of this plea with its supporting argument gives no evidence that those who have really brought about the contention that now exists are willing to cease their vigorous propaganda. The challenge is to their opponents; they alone are to cease firing. Those making the challenge are to be privileged to go on with their work. The thing they ask for is that they may be allowed to work unhindered by those who, in their "narrowmindedness and in their lack of knowledge", are disposed to call a halt on the part of persons assailing the very citadel of the faith. The so-called "liberalists" are to be free to carry on their warfare with all possible vigor, fighting with the poisonous gases of misrepresentation, firing heavy shells from the great guns of an arrogated supermentality, under a flag upon which the owl of human wisdom threatens to replace the Cross of Christ, supporting their campaigns by funds

that represent the sacrificial and devoted giving of persons who held and wanted to perpetuate the views against which the warfare is being waged.

The second of these deliverances is found in the gisting, by the November, 1922, "Journal of Religion," of Dr. Cadman's article in the October number of "The North American Review." The gisting does Dr. Cadman an injustice when it quotes, apart from the setting of the article, the words that serve as our guide in this study:

"The church should cease its useless quarrel with modern learning."

Dr. Cadman's article in no small measure so qualifies this statement as to make its acceptance possible by most persons; for certainly, as we shall later contend, there is to be no quarrel with modern learning as such.

Taking this exhortation in the sense in which it seems to be intended by the gisting journal, we have the following questions to ask and some things to be noted:

Our first question is: What is the sanction of such an appeal? What justification is there for insisting that persons holding views that have for a long time been accepted, views that have wrought a blessed ministry in multitudes of lives through many ages, shall give up these views, or else hold them in silence, making no effort either to propagate them or to prevent their neutralization? We believe that an adequate answer must find the sanction for such an unusual request growing out of what might be characterized as "a newness psychosis" that is largely characteristic of our times.

That there is a legitimate place for the new and for the search for the new we grant; but the fondness for the new that we have in mind has grown almost, if not wholly, into a pathological fondness for, devotion to—may we not say, worship of?—the new. This fondness for the new generates an attitude that is impatient of anything and everything that in any way interferes with the view held and being furthered.

Some outcroppings of this condition as a general condition are seen in such terms as "New Astronomy," "New Physics," "New Philosophy," "New Anthropology," "New Education," "New Economics," "New Psy-

1. By Harry Emerson Fosdick. (Distributed gratuitously by Ivy L. Lee.)

chology," "New Heredity," new this and new that, until we are led to wonder whether or not older things have had any value; whether there can be any truth in the assertion, "there is no new thing under the sun." In the realm of Theology, specifically, we are offered books bearing titles that evidence this fondness for the new; for example: the "New Orthodoxy," "The God for the New Age," "Progress and Christianity," "Immortality and the Modern Mind," "New Knowledge and the Christian etc. Among the things contended for by those suffering from this malady let us note a few. In the "New Orthodoxy," by Professor Ames, we read:

"This book seeks to present a view of religion consistent with the mental habits of those trained in the sciences, in the professions, and in the expert direction of practical affairs."

What a contrast here between the democracy of real Christianity, where the rich and the poor, the learned and the unlearned, stand on the same plane, and the aristocracy of the New Orthodoxy, as proclaimed in this statement! At another place we read:

"Let us think of ourselves as perfectly free souls anawed by any authority over us or by any superstition within us."

Note here the exaltation of self. Is there any wonder that the idea of the Cross as an escape from sin should prove offensive to persons holding an attitude such as this?

To the New Orthodoxy, "faith . . . is that quality by which pioneers, like Abraham and the Klondike adventurers, go forth into new countries. . . . To have faith means to be willing to take some risk for a cause." Into these words one might read much of our present conception of faith, but one is by no means compelled to do so. The words may be very empty indeed of the richness of meaning that ordinarily associates itself with this great term, "faith."

Speaking of the persons of the New Orthodoxy, its "dramatis personae," the author says:

"Here it is sufficient to interpret the self and other souls, including Jesus Christ, the Church, and God."

This looks very much like a pronounced subordination of Jesus Christ to the human plane.

Touching the doctrine of the Trinity, we are told "the doctrines of the Trinity have little significance in our time. They are not demanded by our moral life, and they are not taught by the Scriptures. Therefore, they may be allowed to pass with the intellectual

world to which they belong." With reference to Jesus, we learn that:

"The stories of His birth and of His death are such as might easily have grown up among His followers in that age, without any intention to deceive or misread the facts."

Here goes the virgin birth, doubtless the resurrection and the ascension as well. Consistent with the statement made above with reference to the Trinity is the assertion that:

"The Spirit of this group of friends became to Him the Holy Spirit."

The author retains the capital letter in "Spirit." We wonder why.

What a tremendous loss in the exchange of the Paraclete for this impersonal "spirit of a group of friends"! With reference to the growing Bible of the New Orthodoxy, we read that "the man of the modern mind . . . finds in the Bible messages of greatest value . . . things which are self-evidencing and verifiable in experience cannot be deprived of their validity because of accompanying errors and misconception." Here we come upon the pure subjectivism that has so well served the destructive critic. The author rather regrets the fact that the many books of the Bible should be published as one, inasmuch as they possess no unity of thought, as they give the development of no plan. He says:

"It might be an aid to the right use of them (the separate books of the Bible) if they were always sold separately rather than being bound together in flexible binding so different from other books."

To the New Orthodoxy the Bible is so like other books that a distinctive binding is a matter of regret.

Relative to the view of the Bible held by those people who are to make no contention for their view, it is interesting to read:

"The view of the supernatural, of the infallible character of the Bible is . . . so much the belief of the less educated classes."

Herein lies a suggestion to one wishing to demonstrate his superiority to other people: reject the notion of the supernatural and infallible character of the Word of God; to do so will give adequate proof of your superior mentality. A fallacy lurks in this logic.

With reference to the changing goal of this New Orthodoxy, we are told that the conception of Christianity, as centering chiefly in another life, is rapidly losing its hold. "That which is coming into favor is that of christianizing the social order itself, as Professor Rauschenbusch has phrased it."



Quoting Professor Coe approvingly, the author says:

"The religious experience is not something different from living a good life, but just living it more abundantly."

Must we infer, then, that we do not need religion for the religious life? We need just goodness? God need not be taken into consideration? It is pertinent to inquire whence we shall find the dynamic for the generation of this goodness in either the individual or in society, on the basis of such views as the New Orthodoxy advocates.

It is significant to note that this book closes by quoting a hymn written by the President of the Ethical Culture Society. Are we to conclude that, when the New Orthodoxy shall have reached its ultimate goal and shall have done its perfect work, it will have nothing to offer us but ethical culture? If this be true certainly we should not cease to contend for the faith as we now conceive of it.

Continuing our search for things held by those suffering from this malady of these later days, let us turn to "The New Knowledge and the Christian Faith," a pamphlet widely scattered, and gratuitously, by those who are urging that all should be peace, that contention should cease.

The author of this work would have us reject the doctrine of the Virgin Birth on the grounds of its being "a biological miracle which our modern minds can not accept." It is merely a doctrine that entered into the records because it was customary in early days to account for a remarkable personality in terms of a virgin birth.

If we will believe this source, revelation is not infallible, is not reliable, is still in progress. Literal inspiration is sarcastically denounced, as if there were no other way of conceiving of inspiration than this; as if the Bible anywhere has anything definite to say about the method of inspiration. It is satisfied to assert the fact. And with this fact as thus asserted, humble souls, not overweeningly conscious of their own intellectual importance, have been satisfied, feeling that in the Book they had found a message on which they could build a character structure that would endure the storms of all of life's trials and needs.

Following the lead of this source we might be tempted to think of Christianity as being on a plane with Mohammedanism, of the Chinese religion, being very similar to these in its early shaping.

We are taught by the same source to regard religion as on the same plane with science

in the matter of newer knowledge replacing older conceptions. This replacing process is perfectly legitimate in science, where there is nothing claimed beyond a human touch; not so at all with religion, where we believe there has been a divine touch. If the view advocated in the brochure is correct there is no hope of finality in matters of religion. We can never know when or how soon the conception held and made basal in life will need to be changed. Every wind of doctrine will turn us with itself.

When the argument maintains that "all truth comes from God" it asserts what we can readily accept. But when the inference is that there are no differences in the ways by which the truth comes, that things religious must be arrived at as facts in science are found, then we are forced to give up the things most vitally significant in the religion of the Christ. Its great truths have not been discovered by reason. The mountain peaks of precious religious truth rise high above the plane of the discoveries made by the limited powers of man.

This pamphlet does not hesitate to class the atonement along with these other things that can not be held by "the modern mind." How benighted many of us are! But if the atonement is to be thrown overboard why not let the old Gospel ship sink beneath the waves of the ocean of unbelief, indifference, self-exaltation? She shall have lost all that is worth bringing into port when this great cardinal doctrine goes into the sea of modern reconstruction of theology. Let us have a system of ethical culture and ask for nothing more. But, alas! which system shall it be? How shall we decide among the various systems?

In leaving this listing of the things held by those who suffer from the newness psychosis let us hear an additional note or two. "He (Jesus) was a Jew by birth and by profession: and he was the son of God as every other person is." "Moses was a foundling, Jesus Christ was born in a stable and Mahomet was a mule driver."

Here goes the Virgin Birth, here is the levelling to the plane of other religions that we find characteristic of these who are trying to make all things new in theology. But these later sentiments are quotations from the "Age of Reason," written by Thomas Paine in 1793. There is this difference: Paine was not given a livelihood by persons holding the views he was diligently undermining and assailing; the income of endowments for the perpetuation of truths believed in by the donors was not the source from which Paine drew in support of

himself while carrying on his propaganda. He made no credal confession with his fingers crossed. Such frankness as was his is a thing to be desired today. It would be refreshing.

Having noted some of the things contended for by those suffering from this peculiar malady, let us note some other things that are characteristic of the sufferers, things that may be said to have a diagnostic value.

As the first characteristic we may note a charming confidence in their own powers, in their self-sufficiency and in the reliability of the conclusions they reach and broadcast. It is doubtless due to this self-confidence and self-sufficiency that they feel justified in asking that their broadcasting shall not be interfered with by the bungling efforts of those "amateurs" in theology who feel that they have a message bearing the stamp of the divine and of the final.

The disease is marked by a second characteristic, namely, a defect in vision. Because of this defect things not according to their theory are either unseen or falsified. We recall the pathetic case of the late Professor Haeckel, who in his enthusiasm for his theory resorted to deliberate falsification that manifested itself in making drawings of embryos as his theory held they should be rather than as the facts asserted they were. Deliberate falsification we can not make ourselves willing to offer as an explanation of falsehood in statements made by representatives of "some of the best Christian life and consecration of this generation."<sup>1</sup> But, having ruled this out, there are left two possibilities: an ignorance of the discrepancies that amount to a false putting of things, or a blindness to things not serviceable to their cause. It is the latter of these we assert as a characteristic of the sufferers from the malady. An instance comes to hand from "New Knowledge and Christian Faith" in which the virgin birth legends of great men are made to do service in detraction from the Virgin Birth of the Christ. A brief glance into this matter, or an ability to see all the facts would have restrained an unbiased seeker after the truth from paralleling the narrative, beautiful, exalting, dignified, pure, of the Virgin Birth of Jesus with the sensual, debasing, heathen legends of the sexual cohabitation of gods and women,—and usually, if not always, married women, from which, according to the legends, the referred-to great men sprang.

A third characteristic of the malady is its

inordinate reliance upon human reason as an absolutely reliable function. Wonderful have been and now are the accomplishments of human reason in certain realms. Because of its being a gift of God and because of the achievements it has made, the blessings it has wrought for man, the power of reason as possessed by man is not to be depreciated.

But it will not do to overlook the limitations which attach to this wonderful function, limitations which associate themselves with the general finiteness of man. Socrates pointed out its inherent weakness, and its partial impotency is as pronounced today as it was then. Side by side with its achievements, even between the lines that record and describe its achievements will you find on the part of those who are really profound in their chosen fields implied confessions of limitations, even at times actually confessed limitations. Every mystery argues the lack of finality, of absoluteness of reason's power. And mystery lies about us on every hand. The simplest things, when thought upon adequately will soon lead us to the wall of mystery that marks the bounds of man's certain knowledge. Today the scientist, like the poet of former days, must confess himself baffled in the presence of the flower plucked from the cranny of the wall. He may say with the great laureate:

"Flower in the crannied wall,  
I pluck you out of the crannies.  
I hold you here, root and all, in my hand,  
Little flower,—but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is."

We once read a story of a little boy with a stick in his hand going to his father. The boy was puzzled. He had observed a fact for which he could give no account. He submitted the problem to his father, saying, "Papa, why is it that when I take hold of one end of this stick and pull the other end comes along?" The story made the father reply, "My son, I do not know." This incident had no other than a purely legendary authority for us at the time. It is different now. Some time after reading the story we found in a philosophical religious journal an article by the father who was said to have made this confession to his son. In the article we came with delight upon an authentication of the story. The father there wrote: "No man living knows why when you take hold of one end of a stick and pull the other end comes along." The writer of the article and the father of the story were the same man, Sir Oliver Lodge, past-master in Physics, the

<sup>1</sup> The New Knowledge and the Christian Faith.  
11.



realm in which his boy's question lay. This merely by way of illustration; all the sciences have their unsolved problems, whether for children or for the specialist.

It is interesting to note in this connection the fact that the more profound a man is in his special science the more willing he is to acknowledge, like Sir Oliver, his limitations and the limitations of others working with him in his field. As science develops, as it sees farther and farther around about the place where it stands, it pushes farther away the wall of mystery that has ever bounded its vision; but in pushing this wall farther back it lengthens it, the longer radius of knowledge describing the larger circumference of ignorance. Well has Ouspensky said:

"Developing science, *i.e.*, objective knowledge, is encountering obstacles everywhere. Science studies phenomena; just as soon as it attempts to discover *causes*, it is confronted with the wall of the unknown and to it unknowable. . . . At the present time the situation is just this: the number of unknown facts in every region of scientific knowledge is rapidly increasing; and the unknown threatens to swallow the known—or the accepted as known. One might define the progress of science, especially latterly, as a very rapid growth of the regions of *nescience*.

"Nescience of course existed before, and not in less degree than at present. But before it was not so clearly recognized—at that time science did not know *what it did not know*. Now it knows this more and more, and more and more knows its *conditionality*. A little more, and in every branch of science *that which it does not know* will become greater than *that which it knows*."<sup>1</sup>

A further characteristic of the malady is that alike in its thinking and in its speaking and writing it makes much, of progress. Progress is made the touchstone of religious thought that is to be accepted. If the thought is that of former times, or of many persons of the present time, it is not to be regarded as reliable. It must bear the watermarks of progress, must be different from the thought of the past, of that generally held today, to be acceptable. There is a very legitimate place for progress, we readily admit. But that in the interests of progress, or by the sanction of progress, we are to close our eyes to things which in the past or in the present have given us good reason for accepting them we will not admit till a stronger reason for the undue exaltation of progress shall have been given to us.

In connection with this exaltation of progress there are two things which it might be well for us to keep in mind. The first of these is the fact that if we make progress, the new-

ness of a thing in the realm of thought, the norm, then must we give up all hope of ever reaching finality—a most undesirable state of mind in the religious realm. For as soon as a given position should become general in its acceptance, either at any one time or through a stretch of years, then by virtue of this law of progress which determines the acceptability of thought or viewpoint it will be necessary to move on to something else, different from that previously held. We shall be the possessors of the "ever not quite," if we carry this progress worship to its legitimate logical conclusion. The other thing that should be kept in mind is the fact that the religious realm differs widely from the realm of the practical. In the former God has made provision for man's impotency by revealing to him the truth necessary to salvation and to the living of the life pleasing to God; in the latter God has been pleased to allow man to work out his own mastery of the secrets of nature with which he is in constant touch. We have no logical right to exalt progress to the same height in the former realm to which it is legitimately to be exalted in the latter. This differentiation is being overlooked by many to-day, we fear.

In some instances of sufferers from this malady under consideration a still further characteristic manifests itself in the disposition to accept in religion nothing that in any way bears on Biology till the stamp of Biology's approval has been impressed. When we read relative to the birth of Christ:

"They phrased it in terms of a biological miracle which our modern minds can not use,"

we see an outcropping, a very pronounced one, unmistakable, of the tendency to bow down and worship in the shrine of Biology. But Biologists themselves are not asking that any such homage be done their science. They, some of them, specifically deny finality in dealing with great issues in their science.

Some years ago the educational world was asked to borrow from Biology the dogma (we use the terms advisedly) of racial recapitulation. We were assured by leaders in psychological-pedagogical thought that "ontogeny repeats phylogeny," meaning that the individual in his life development goes through the same series of changes through which the race went in coming to the stage at which it has now arrived. Much of the educational literature of a decade and a half ago—some

<sup>1</sup> The New Knowledge and the Christian Faith, 10.

<sup>2</sup> Tertium Organum, 233.

of it at the present time—is built on this assumption borrowed from the realm of Biology, sponsored by the writings of Mueller and Haeckel. But Biology has not bidden the pedagogues build on so unreliable a foundation. Speaking of this theory, Professor Vernon Kellogg, then of Leland Stanford Junior University, now Secretary of the National Research Council, says in "Darwinism of Today":

"As the child is fortunately well past its fish, dog, and monkey stages before it comes into the care of the pedagogue, he has to concern himself only with its safe progress through the various stages of prehistoric and barbarous man. Detect the precise phyletic stage, cave-man, stone-age man, hunter and roamer, pastoral man, agriculturist, and treat the little barbarian accordingly! What simplicity! Only one trouble here for the pedagogue; the recapitulation theory is mostly wrong (Note Biology's repudiation of Biology); and what is right in it is mostly so covered up by the wrong part, that few Biologists longer have any confidence in discovering the right. What then of our generalizing friends, the pedagogues?"

A little further on, in concluding his discussion of the relation of Biology to other sciences, he says:

"Biology has not yet come to that stage in its development where it can offer many solidly founded generalizations on which other sciences can build."

This same frank confession of limitations in Biology is found in a volume by the lamented Arthur D. Darbishire:

"... But we do not know how this modification took place. We are accustomed to express our faith in the fact of evolution; but no one pretends to know in detail how it has been brought about. These, then, are some of the unsolved problems in Biology. And a Biologist is successful if he proves one of these mysteries less of a mystery."<sup>1</sup>

The truth of the matter is that Biology is far from a closed science. As long as it has its own difficulties and confesses its impotency, we feel that it can not be invoked to settle the question of the Virgin Birth.

Having seen some of the outcroppings of the malady as they appear in titles of books and of articles, having noted some of the things accepted by persons suffering from the disease, having noted some of the diagnostic characteristics of the disease, let us now in closing our consideration of the malady give attention to some of the effects the disease has upon those affected by it.

This disease left Paine without comfort in the closing hours of his life; left him in agony, afraid to be alone, pleading piteously not to

be left alone, saying "to be alone is hell." He lived consistently, making no profession of loyalty to the Christ or to any of His teachings. What effect may we expect upon those whose lives are lived in professed submission to the teachings of the Christ? Does an attitude that in no small measure eliminates the supernatural from the record we have in the Bible give to one what we heard a man ninety-nine years of age characterize as "sweetest pleasures while we live and solid comfort when we die"? Two distinguished writers who swung into line with sufferers from the disease may be called as witnesses. Marcus Dods left a confession which he desired should be published after his death. It reads:

"I now take no interest in prayer. I am down under the waters of doubt. I see no blue sky, no light."

George Adam Smith in a lecture at Yale some years ago said:

"The conflict between traditionalism and scholarship is ended. Scholarship has won. All that remains is to fix indemnity."

Speaking to the General Assembly of the Presbyterian Church at Columbus at a more recent date he said:

"I have come back to the faith of my covenanting father, to the gospel of salvation by grace, to the God who died for me on Calvary's Cross."

Between these two deliverances occurred the World War, in which three sons of Professor Smith were killed, and a fourth one terribly maimed. It would seem that the disease not infrequently takes the form of disillusionment in times of great stress.

How very different the case of those having a childlike confidence in the Old Book as the Word of God! When stress times come, no disillusionment is needed in their case to make possible the "peace that passeth understanding."

Granting the existence of such a malady as we have been considering, might we not expect it to have some of the characteristics of some of the abnormal mental states that have been observed in the clinic? One of these characteristics of some mentally abnormal conditions is that of brooking no opposition. This is the thing which we claim justifies, explains, the appeal to cease firing made to those who see no cogent reason for departing from the traditional views they hold. And surely a justification such as this is no justification at all.

So much for the justification of the exhortation, of the admonition, of the insistent plea,

<sup>1</sup> An Introduction to Biology."



of the peremptory demand. Let us pass on to several other questions.

The second question we raise is, shall we heed this exhortation, and cease all effort by way of antagonism of any kind? Shall we, exposed on every side to the contagion of a disease that strangely affiliates with unbelief, alike in the personnel of those holding the doctrines and in the doctrines held, make no effort to keep ourselves from inoculation, to safeguard others from the contagion? This question needs no answer; to ask it is to answer it.

A third question touches an implication of the admonition under consideration. Is the struggle "useless?" Is the issue settled and settled convincingly and irrevocably? Is the defeat of the view that admits the supernatural into the production of the Bible a matter foregone? We trow not; and for several reasons.

The struggle is not useless because of the non-final nature of the deliverances of reason untouched by God. A careful study of either a longitudinal or a cross section of thought made at any time since systematic thought first manifested itself in the race-record we have preserved for us will reveal conflictions, variations that make impossible the contention that we may rely implicitly upon reason's conclusions. The struggle is not useless because of what the losing of the victory will mean to those of us who find great comfort in the fact that we have an infallible word of guidance, a source of comfort and of help which must be given up when we surrender to our opponents. The struggle is not useless because of the fact that, losing much, so very much, we gain nothing—unless some thrill of self-exaltation—by ceasing the contention and joining the other party.

Another implication of the admonition justifies us in asking further, does the Church have a "quarrel with modern learning"? The answer to this question depends entirely upon what is meant by modern learning.

Gruber is right: "There is in reality no conflict between Revelation and true science, as is often asserted."<sup>1</sup> (Creation ex Nihilo, 287.) And again is he justified in asserting that "there is a real sense in which established science is the unconscious handmaid of religion." Ibid 137.)

But when science wearing the robes of philosophy speaks the Church has a right to question all that is spoken; she has a duty to contend against all that is spoken that antagonizes things she has been taught by revela-

tion. Science, as a philosophy seeking a final explanation of things, is not to be given the same credence given it when it speaks within its distinctive and legitimate realm. That there is a masquerading of the kind referred to is evident to any one who has been observing circles of religious thought. There, as if the process were scientific, and in the name of a superior intellectuality, hypothesis are regarded as facts and are made the foundation stones upon which imposing superstructures are built. Then we are asked to have as implicit confidence in the structure as we would have did we know that the stones in the foundation came from the quarry of demonstrable facts. When "modern learning," which we take to be the equivalent of science, remembers the function of science as it is being pointed out at the present time, and when the Church, profiting by her mistakes in the past, will be willing to remain in her own realm, learning from science the things that science has to teach whereby light is thrown upon facts in the religious realm, then will there be no conflict between them. But conflict will arise, as it has arisen when a person functioning in the religious realm unduly magnifies, or misinterprets, the function of science and makes its voice final. When this occurs, others vitally concerned in things religious because of what religion has for the world must enter protest, must contend for the truth.

Shall there then be no more contention? Shall the propaganda of a "spurious liberalism" be allowed to go on unchallenged? Shall we allow reason to replace revelation? Shall we bring our Bible to some of the sufferers from the "newness psychosis" and ask them to tell us wherein it is wrong, what must be taken from it, what added to it in order that we may have a reliable guide? In answer to this question let us let Paul speak. He has a right to speak, has been authenticated by those who know all about such matters. Paul is

<sup>1</sup> There is today in much so-called "science", "modern learning", a commingling of scientifically established facts with things that are far from having been established. Cautions like the following are as needful in some other sciences as in the one referred to:

"Throughout we may well distinguish the recognized discoveries in psychology, the truths resting solidly upon evidence, from the convictions, the predilections of the psychologists themselves"

Whereas the Church has no quarrel with science, modern learning, of a legitimate kind, it has a quarrel, it should have a quarrel with things masquerading as scientific. With science as science the Church has no quarrel.

classed among the "liberals" by Dr. Fosdick: "... a wise liberal, the most adventurous man of his day . . . Paul the Apostle." (We confess to some confusion because of the word "wise" in this statement. As if liberals are not all wise!) Let us, then, hear this "wise liberal" speak. He says:

"That thou mightest charge men not to teach a different doctrine, neither give heed to fables." 1 Tim. 1:3; "If any man teacheth a different doctrine . . . he is puffed up . . ." 1 Tim. 6:3; "Now I beseech thee, brethren, mark them that are causing the divisions and occasions of stumbling contrary to the doctrine which ye learned." Rom. 16:17. (The "traditionalists" are the ones who are causing the divisions, of course!); "I fear lest your minds should be corrupted from the simplicity and the purity that is toward Christ." 2 Cor. 11:3, 4; "I marvel that ye . . . unto another gospel; which is not another (there is but one gospel). But there be some that trouble you and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:6-8.

Jude has a message that leaves us in no uncertain state of mind as to what our attitude should be to the question of continuing to contend or of ceasing the contention. He says:

"I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints." 3.

The exhortation's import is unmistakable; so, too, its application to the point at issue. There is a most interesting implication in this text. It is more apparent if we follow the order of the Greek: "the once-for-all-delivered-unto-the-saints faith." This makes a long adjective; but the epithet has a tremendous bearing on the position of those who essay to improve on the record that claims for itself the special functioning of the Holy Spirit, whereby finality has been attained in the Father's making himself known to His children.

Finally, is there then no room for progress? Is religion a thing that stultifies intellect, as some would have us believe it is? By no means is this the case. There is room for progress, but the progress does not have to do with the getting of a further revelation, in addition to that which we have in the Bible. That is complete, not to be added to, not to be taken from. But despite this fixedness, there is room for progress. The content of the revelation has never been exhausted. A clearer comprehension of the truth offers a large field for progress.

In the gaining of this clearer comprehension of the truth the sciences, as sciences, can be put under contribution of helpfulness. This is an interesting field and one that affords reasonable opportunity for initiative, for progress. This process, charming and delightful as it is, is a very different process from that which makes science the arbiter of all things religious, the norm by which the Bible's statements are to be judged.

Religion offers another realm in which there is abundant room for progress, namely, the field of personal growth in the virtues and the graces of the religious life. In addition to this opportunity for growth, there is room for progress in the application of the teachings of the Christ to the affairs of our everyday life in the home, in the community, in politics, in business, in the social circle.

Why, in view of all this opportunity for growth and for development, should one chafe at the thought of God's having made known facts that otherwise man would have been in ignorance of, facts lying outside the realm of the laboratory? Surely here is sufficient work to prevent intellectual stultification. And, after all, is intellectual growth the great desideratum of life, the thing which is most needed today by the greatly distraught world? We are of the opinion that there are some things of equal, if not of greater importance, alike for the life that now is and for that which is to come. And among these things that are more important than intellectual growth is the faith once-for-all delivered unto the saints. For it let us continue to contend. The world needs nothing so much as it needs this to be wrought out into life, individual life, whereby Christianity shall function in all close-range relationships and more remotely in national and international affairs to the larger answer to the Christ-taught prayer for the coming of the Father's Kingdom.

There is, however, a sense in which contention should more and more largely cease in the religious realm, a sense in which it is actually disappearing and at a rapid rate. We refer to denominational antagonisms and embitterments. The dictum of Sir John Lubbock, "Religion should—not be a source of—angry argument", is being widely accepted and with beneficent results. As never before the Master's prayer, "That they all may be one", is being answered in these days. (Unity and uniformity differently define the oneness of the prayer, it is to be noted.) Minor matters of various kinds can be viewed differently and the differences kept in abey-



ance as those who differ join hands in furthering the kingdom, thus demonstrating the spirit of Christian fellowship.

But this is a thing very different from that of being asked to have fellowship and cordial relations in the thought realm with those

whose views and contentions are subversive of the very corner-stone principles of Christianity. We can not conceive of such a surrender of vital things being required in the interests of Christian fellowship.

## The Prophet

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### II.

#### The Origin, Rise, and Development of the Prophetic Order



HE origin of the Prophetic Order is in God's election. He called to the prophethood and spake by whom He would. The grand change in the Jewish national economy was the change from the Theocracy, where God was king and head of the nation, to the Monarchy, or *man-archy*, rule by earthly kings, which occurred in the time of Samuel.

Up to that time the priesthood was much the more prominent, after that, the prophetic order. Still, in the early period prophecy is traceable; and I think there was much more of it than we can now trace.

Zacharias, in his Holy-Spirit-inspired song in Luke, says (i. 70): "He spake by the mouth of His holy prophets, which have been since the world began". In Jude we read: "Enoch also, the seventh from Adam, prophesied". In Genesis xx, God says to Abimelech concerning Abraham, "He is a prophet, and he shall pray for thee and thou shalt live".

Up to Abraham's time, it should be remembered, all the nations of the earth stood in precisely the same relation to God, no one in particular being in a position of special favor, all under the Adamic covenant of works. If there were prophets among those who were brought into the Bible line, is it at all unlikely that there were also prophets outside?

That there were prophets outside may perhaps be sufficiently attested by the case of the heathen Balaam, who was regarded as a prophet by his own people and who had a reputation as a prophet among far away nations. When brought into the merest contact with God's people, in the time of Moses, he by direct Divine inspiration uttered a prophecy—a Messianic prophecy too—that for beauty and evangelic richness has never been surpassed (Numb. xxiv. 17).

Paul, in Titus i. 12, refers to a "Cretean", a heathen, recognizing him as a "prophet".

From other than Biblical sources it is learned that he was Epimenides, who is said to have visited Athens about 596 B.C. and to have died soon afterwards, above 150 years old. Ellicott, in his Commentary, says of him, "He appears to have deserved the title of *prophetes* in its fullest sense".

It is a pleasure to me to believe that God "hath not left himself without witness" in the outside nations; and so, for myself, I accept as fact that there have been outside prophets, attested as it is by these Scripture recognitions, and still farther by the evidence—a corruption to be sure, but nevertheless evidence—of the heathen vates, sibyls, and oracles. However, in the degeneracy that men underwent outside of the immediate tutelage and discipline of God, the outside prophecy degraded too, and became at length almost if not quite worthless,—entirely so to us. It is inside the Jewish lines that we must consider the prophetic order.

Coming down to Moses' time, prophecy begins to appear for a little time more distinctly. Moses is called again and again "God's prophet". And in Deut. xviii. 15 he says: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me", here making himself, according to St. Peter (Acts iii. 22), a type of Christ. And we learn from Numb. xi. that at one time the divine afflatus came upon Moses' seventy elders, and "they prophesied and did not cease".

After the death of Moses the gift, so far as the record goes, seems to have been long withheld. Under the Judges matters went from bad to worse, and there is recorded the appearance of only one with the prophetic characteristics,—the prophetess Deborah.

At the close of the period of the Judges came the breaking up of the Theocracy into the Monarchy, a crisis in Jewish affairs second in importance only to the Exodus, hundreds of years before. It was now plain that the Jewish commonwealth was going a downward course. But God would contest the

downward course inch by inch. Still more, His redemptive purpose must be preserved. As the earthly mass should rot and fall away, the heavenly fibre must be lifted out intact.

"And the word of the Lord was precious in those days; there was no open vision" (1 Sam. iii. 1). God called the boy Samuel. Now begins a new era in the prophetic order. So important is he to the new prophetic state of things that he is sometimes almost regarded as the first of the prophets. He founded Schools of the Prophets,—theological seminaries so to speak; and onward, for hundreds of years, there was an unbroken succession from generation to generation, down to Malachi. We hear of the students by fifties and hundreds at once. God chose these trained scholars—sometimes he took those who had not had the benefit of the schools and from various walks of life, as we have seen—to deliver his messages.

Kings Saul, David, Solomon, succeed. Then the kingdom is divided into the Northern, or ten tribes—Israel, and the Southern, of two tribes,—Judah. This is the period of prophetic action and speech. About the time of the destruction of the Northern kingdom—135 years before the other fell—prophecies began to be written,—those in the Bible.

The earliest prophecies written, and before the Babylonian captivity, were those of Hosea and Joel. The latest, and after the Return, were those of Zechariah and Malachi. With Malachi the sacred canon closed. For four hundred years the prophetic voice, so far as we know, ceased, for the religion of the Old Dispensation was fully revealed and constituted, and prophets were not needed to declare it, but, the rather, "scribes" to expound and defend it.

While the prophets were moral and religious teachers, they were also in large measure political reformers. They sought to infuse the moral and religious element into the people, and no less to make God's principles of truth and righteousness the principles of governmental administration, in order to avert the disaster which otherwise would certainly come. From Samuel long afterward, the prophets directed their attention almost exclusively to the then present time. While hope of good remained they were unwearied in their efforts to suppress corruption, and infuse new vigor into the powers of right. But when they found their efforts futile, found that degeneracy was rapidly proceeding, they were compelled to despair. They saw a catastrophe

of judgment impending. But God had made a sure covenant with His people. In Him they believed. They turned their eyes to the future.

What saw they? God anointed their eyes, and they saw indeed. Their inspired hearts bubbled forth with a new kind of prophecy, and that was *Messianic*!

Prophecy now was the more predictive, and it was at this point that it began to be written, while that which went before, referring to the then present, needed no recording. They announced the impending judgments, and spoke of Him who was to come. Some—like Jonah, Joel, Amos, Nahum, Zephaniah, Habakkuk, Obadiah, Ezekiel—speak only of the Messianic times; while others—Zechariah, Micah, Isaiah, Jeremiah, Daniel, Malachi—speak of both the Messianic times and the Messianic Person. Of these two things, judgments and the Messiah, our prophetic books of Scripture are almost entirely made up. As the darkness deepened, how there rang out the message of Him who in some bright coming time should build a new kingdom upon the ruins of the old. He should bear the government upon His shoulder. He should be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

But when, O when, should the Mighty One come? Four hundred years after Malachi, "in the days of Herod the king", the voice of a prophet was once more heard in the land, a voice in the wilderness crying, "Prepare ye the way of the Lord, make his paths straight", for the kingdom is at hand. He came a King, and not a king only, but a Prophet, as Moses spake, came the Great Prophet of all.

When this Prophet, Christ, passed away, he left behind him, as did his predecessor Samuel, the real founder of the Prophetic Order, a circle of prophets, or apostles, through whom the sacred gift was to be continued and diffused. According to Joel, one of the earliest of the prophetic writers, a mark of the Messianic kingdom would be, that the prophetic inspiration would become universal (ii. 28). To his prophecy Peter refers when he sees it being fulfilled at Pentecost; that sons and daughters, young men and old, servants and hand maidens, should prophesy (Acts ii. 17. 18). Paul in his epistles recognizes the diffused gift, not confined by sex boundaries, but seeks to regulate its use in harmony with the sentiments of the times that reproach may not be brought upon prophesings and prophesiers. That out-poured Spirit has never been withdrawn, and the prophetic gift therefore in



some measure has been bestowed upon every true child of God. He, or she, in some sense and in some measure, is a prophet of God, to speak for Him. Of course discrimination should be made of the functioning of the Bible-time prophets who spoke specially "for", *i.e.* in the place of, God, and that of those who generally, as now, speak "for", *i.e.* in behalf of, God.

Behold a vast plain, covered with a wide waste of water, shallow it may be, but stretching away into the dim and indefinite distance. It begins to narrow. The hills shut in a stream that flows in a channel, distinct, clearly-defined, deep, for many and many a league, until by a sudden debouchure it empties itself and diffuses itself over a plain again, whose widening reach no eye can compass.

Somewhat so seems to me prophecy. The wide-extended, indefinite expanse in the dim early period of Enoch, Abraham, etc., begins to narrow toward Moses, until in Samuel it is shut in a stream, flowing in the clearly-defined and often deep channel of the prophetic order, and so on until Christ, when at Pentecost it suddenly expands and diffuses itself again over the world-wide Christian church.

Such is our consideration of the origin, rise, and development of the prophetic order.

### III.

## Some Characteristics of the Prophet

### 1. *The Prophet's Call.*

His call came directly from God. There was no intervention of third parties, of hereditary claims, of red tape, or anything of the sort. The transaction was alone between the individual and his God.

And, so far as the record goes, there was no observance of outward ritual or formal ceremonial (save possibly in one instance—Elisha) as was the case with Old Testament kings and priests who were anointed; or with New Testament elders and deacons, upon whom there was the imposition of the hands of Presbytery. The anointing of the Holy Ghost—that was enough.

When God had a message to deliver to men he chose whom he would as his messenger, confining himself to no circle, caste, sex, in his selection. Often he selected from the schools of the prophets, sometimes from the uncultured and from the lowly ranks of life.

Is it not so now? He chooses whom he will, and upon them he pours the spirit of the prophets of old. And the ministry is recruited from all ranks and classes of life. Sometimes

he chooses directly from the secular ranks, giving the prophetic spirit in a marked degree to a Moody and a Whittle, to a Morehouse or a Varley, to many more. Prophesying, speaking for God, belongs to whom God gives the gift.

Let us not fear for religion in the world so long as there are men and women to receive the prophetic call and a God to call them.

2. *The Prophet's Spirit, i.e.* spirit in the sense of temper or disposition of mind.

His spirit was that of absolute independence and fearlessness. The ground or reason of it is no doubt to be found, in great part, in his point of view. Called of God, equipped of God, he took his standpoint with God. On the eternal rock, girded with the arms of Omnipotence, of whom should he be afraid? And from his exalted point of vision, how human things, kings and courts, influence and position, wealth and men, dwindled into insignificance!

And the prophets were "seers". Their keen vision penetrated to the heart of things, seeing through excuses and evasions, subterfuges and shams, and with fearlessness they applied the truth to the bare consciences of men.

The prophet Nathan goes to king David, and under the form of an apologue presents a sad case. The monarch's sense of justice is outraged. His wrath rises against the offender and he adjudges him the death penalty. The prophet, fearlessly fixing his piercing eye upon the king, says: "Thou art the man" (2 Sam. xii. 7). The king's heart is struck as by a thunderbolt from the throne of God. Repentance does its work.

The prophets were as patriotic as they were religious. We have referred to them as political reformers. Politically or religiously, they were equally independent and fearless. No crown or court could awe them. They rebuked the despotism of the king as readily as they reproved the political errors of the people. See Elijah before Ahab, and hear the wicked king hiss out his rage at him: "Hast thou found me, O mine enemy?" (1 K. xxi. 20). See John at the court of Herod.

Nor did the spirit cease with Bible men. See Ambrose, Bishop of Milan, closing the doors of the cathedral against the blood-stained hands of Theodosius the Great. See the churchman Ken, in spite of his doctrine of the divine right of kings, rebuking Charles II on his death-bed for his long unrepented vices. See a Savonarola throwing the whole energy of his tremendous religious zeal into his burning indignation against the sins of Florence,

whether among princes or people, clergy or laity.

Hear a Talmage early in his Brooklyn ministry as he tries to arouse his dead, or sleeping, church-membership to duty. Says he: "The church stands a great charnel house, full of dry bones; if a man wants to join the church, he has to climb over a heap of corpses. . . . Oh, ye sleeping souls, the Lord Almighty calls you to get up out of your lethargy. If you feel no interest, you had better examine yourself, for the probability is that when eternity opens upon your abashed and confounded soul, you will find that you have made a great mistake; and you will go away and lie down in darkness. You cannot make me believe that you are the sons and daughters of God. I tell you plainly that you are hypocrites".

Usually evangelists, the first week of their campaigns, with arousing prophetic spirit deal directly with the church. Many a pastor in like mood does his work, but does not get into print. These remind me of John the Baptist as he preached to the Pharisees and Sadducees in the wilderness (Matt. iii. 7); or of Christ, the Great Prophet of prophets: "Woe unto you, scribes and Pharisees, hypocrites. . . ye generation of vipers; how can ye escape the damnation of hell?" Matt. xxiii. 29, 33.) He had to take the part of religion against the church. The worst enemies that religion had in old time, the worst now, are not outside the fold, but in it. Would to God that Christians of to-day, whether in the pulpit or in the pew, had this spirit of the prophets, true *for* the right always, true *against* sin always, always independent and fearless.

But let it not be imagined that the prophets were always on the war path. They were as ready to encourage as to threaten, to comfort as to condemn, just as occasion required. How tenderly Elijah, so stern before Ahab, cares for the famine-stricken widow of Zarephath! With what touching consideration Elisha sends to inquire of the Shunamite: "Is it well with thee? Is it well with thy husband? Is it well with the child?" How consummate was Christ's kindness! To the selfish, the proud, the luxurious, the prophet was, and is still, an implacable enemy. To the poor, the unfortunate, the oppressed, the neglected, the prophet was, and is still, the faithful friend.

### 3. *The Relation of the Prophet to the World.*

The Prophet is the true hope of the world. Priests and prophets have ever divided the spiritual empire of humanity between them.

But there is no more need for "priests". Christ has assumed the Aaronic inside-line priesthood, and the Melchisedec outside-line priesthood, into himself and thereby became the end of both, thereby opening forevermore the way of access to all who would come unto God by him.

There is therefore no more need or place for any human or priestly "class" to mediate between man and God. Every believer in Christ now has "an high priest over the house of God", and he can himself "draw near with a true heart in full assurance of faith" (Heb. x. 21, 22). Accordingly St. Peter says: "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices. . . . Ye are a chosen generation, a royal priesthood, an holy nation" (1 Pet. ii. 5-9). He is speaking of Christians generally. All Christians, therefore, are priests to God now; and to interject the usurping office of any earthly official between a soul and its Maker is an awful sacrilege.

The study of priesthood, historically, is not delightful. As a matter of fact the idea of priesthood has been made the foundation of spiritual tyranny. The priest has not been the teacher nor the elevator of the people, unless stirred up to it by the prophet. All over the world he has been, on the one hand, the ally of oppression and darkness; he has hindered and cramped spiritual, intellectual, and social progress; or, on the other, he has been a willing instrument of degradation.

How easily priest Aaron became the tool of an idolatrous people when prophet Moses was up in the mount. The Roman Catholic clergy call themselves priests; and their relation to the world's progress is well understood. The only thing that keeps the Protestant clergy from becoming just as bad is the spirit of the prophets that is among them. Let the performance of ministerial duty become simply formal and official, and it becomes priestly. And it may be a question whether the preponderance of influence that comes up from the pew is not such as to make a minister just that. Cause him to feel that he is a hireling, that he must obey those who pay him rather than the God who sends him, much as some want just such a man, the world for its best good has had enough of him. There is *no* hope of good to the world from the human priest as such. God be thanked that the necessary office of the priesthood has been assumed by One who is without imperfection and who cannot be corrupted—Jesus our High Priest—and he can and will perfectly conduct for us our relations



with God. Let us have no more "priests", at least unless they be controlled by the prophetic spirit.

The prophet has always gone against the wickedness of men, and they have gone against him. They have regarded him as their enemy, while he has always been their best friend. He has been a marked man, a man to be silenced, and if possible put down. Strange as it may seem, he has received some of his worst treatment from the so-called religious world. Says Stanley: "The one great corruption to which all Religion is exposed is its separation from morality. The very strength of the religious motive has a tendency to exclude, or disparage, all other tendencies of the human mind, even the noblest and best" (Jewish Ch. I, 497).

May be that is why some of the greatest religionists are the greatest rascals. It is against this corruption, this separation of morality from religion, that the prophet has most hotly protested, insisting that the religionist shall be what his religion requires morally. And so it comes to pass that if a man falsely profess good, or is too proud to come back if he has gone astray, he regards the prophet as his enemy and a man to be put out of the way. It was the special truths that the prophets of old brought, that would have been the salvation of the Jewish nation, just as the truths that God's prophets bring today—those who preach the Old Gospel with its accordant moralities—are the hope of the world.

I have often thought that happy is the community which has a genuine prophet in it—clergyman or layman, man or woman—and this (saying nothing of the truth brought) for the sake of the influence upon *the young*, those in the formative stage of mind and character.

A prophet is built on God's own pattern of moral manhood. A man on whom we know we can thoroughly depend; who will stand firm when others fail; as an adversary just and chivalrous, an adviser fearless and honest, a friend faithful and true; always and everywhere loyal to God and the right come what will:—oh! there is something in such a man whose very influence is a powerful incentive to manhood. The perverse will in their hearts respect him while they calumniate or persecute him, the weakest, if not hopelessly imbecile, will admire him, the young and the formative, if not incurably craven, will catch his spirit and seek to imitate him. He is an inestimable stimulus to the promotion of the world's well-being. So, from more than one

standpoint it may be seen that the prophet is the true hope of the world.

Thus have been presented, in three articles, the prophet, what and who he is; the origin, rise, and development of the prophetic order; and some of the prophet's characteristics.

It is believed that there has been instruction, at least for those who have not made a special study of the subject and, more than that it is hoped there has been *inspiration* for all.

Surely, the world's great need is the prophet. The man in the pulpit should be a prophet of God, oh, yes; and so should the man in the pew. We see that since Pentecost—read Joel's prophecy again—the prophetic spirit respects neither rank, class, nor sex. It is for all.

Holy men, men of old, spake as they were moved by the Holy Ghost. The indwelling of the Holy Spirit is holiness. The world needs Christians at their best. Let hearts be invitingly open to the indwelling spirit.

Be a prophet of God. Speak for God: speak by voice, by life, by unconscious influence even, every way.

NOTE—This is the second and last article on "The Prophet" by Dr. Bates. The first appeared in the March issue.—Editor.

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## Forgiveness

The forgiving spirit is one of the tests of Christianity. Hate never forgives; love always does. The heavenly Father cannot forgive those who hold a grudge against another. We must go first and be reconciled, and then come to the altar of prayer.

Guizot wrote in Thiers' album, "The result of my long experience in life is that it is wise to forgive, but never to forget." Thiers added, "A little forgetfulness would not impair the sincerity of forgiveness." Bismarck wrote underneath, "I have been so busy that I have been obliged to forget."

Divine forgiveness remembers our sins no more, but casts them into the depths of the sea of oblivion. Never forgetting in the effort to forgive is no forgiveness at all. It is external diplomacy of words, not the deep feeling of the heart. God's pardon carries with it his personality and possessions. He would change his truant, traitorous child once more into his own image of love and kindness and make him a member of His family, nestling in His bosom. This must be the soul's ideal if we would be like him.

## The Riddle of Spiritism

By Professor Luther T. Townsend, D.D., LL.D., Brookline, Massachusetts

### XVII. Evidence of Immortality Not Dependent Upon Medium Spiritism



TURNING our thoughts from the dreadful Kingdom of Satan, whose ruler and subjects are in misery and who are constantly seeking by deceit, temptation, and assault, to bring about the misery and ruin of all mankind, we pass to another kingdom that ultimately will triumph, whose ruler and subjects have one united and supreme purpose, which is this: to secure as far as possible, through discipline, instruction, and impressions, the present, future, and eternal welfare, of the human family.

The field brought to view under this heading is a wide one, covering the entire realm of Christian theology. It will, therefore, hardly be a digression if we take a few moments to reassure sorrowing hearts that the abandonment of medium spiritism ought not to lessen in the least our belief that the human soul is immortal.

There are many bereaved and inquiring hearts that had thought that perhaps medium spiritism is opening a kindly door leading into the invisible world, and that it would afford a confidence, unfelt before, that the spirits of our dear ones who have passed on are not only conscious, but are permitted to communicate with us through the agency of those who are said to have the gift of mediumship. But alas! someone is saying, if the writer has spoken the truth, then that door is closed and the hoped-for assurances of spiritism are nothing but Satan's lies; future recognition of friends and a future life are dreams never to be realized.

The writer hopes, however, that he has not left the impression in what has been said that there is a dearth of evidence that the dead are still living except what can be gleaned from spiritism. What he has said and what he has been trying to establish, is this: that there is neither scientific nor psychic evidence that through the agency of a spirit-medium the physical presence of any human being who has passed into the invisible world ever has been seen or that an audible voice ever has been heard from that world since the apostolic age. And that is very far from saying that we are dependent upon medium spiritism of life after death.

That the dead are alive is the assurance of the wisest religious teacher this world has known; that certainly is a fact in making up a verdict that should not be overlooked. The words, "To-day shalt thou be with me in Paradise," the parable of the rich man and Lazarus, and the repeated assurances spoken by the Lord Jesus to his disciples, should settle it once for all that Christ believed and taught that death does not end all, but is rather a doorway to a conscious existence in the invisible world. And the words, "Blessed are they who have not seen and yet have believed," are like a sweet breath from the world invisible where the dead are alive forevermore.

There are New Testament records, some of which have been mentioned in our discussion, that from several points of view are of almost thrilling interest. For instance, the account of the vision seen by Stephen at his martyrdom. He was permitted to look upon living personalities and the glories of the unseen world just before he passed its gateway. The slumbering sixth sense came into active play. He saw the Lord Jesus Christ "standing on the right hand of God." The meaning of the expression, "right hand of God," is that Christ was occupying the place of almighty and universal power. Acts 7:55,56.

Another New Testament record gives an account of the supernatural or supernormal phenomena that took place on the road to Damascus at the conversion of the Apostle Paul. That Apostle, whose intellect in scope and keenness was equal to that of any man, living or dead, never for a moment doubted that he heard a friendly voice which could not have been that of some earth-dweller. He replied to it and was told what to do. And we read: "The men that travelled with him stood speechless, hearing the voice but beholding no man." Acts 9:3-9.

There appear to have been several other visions granted this apostle. Speaking of one of them he told his Corinthian brethren that the sights seen were so strange and thrilling that he did not know whether he was in his body or out of it. And the things he heard were so wonderful that he would not venture to repeat them. Acts 22:17; 2 Cor. 12:1-7. And it requires only a moment's thought to show why this great apostle had these thrilling and unusual experiences; for as a chosen



vessel "who was to bear the Lord's name before Gentiles, kings, and the children of Israel," he needed this remarkable and strange schooling and certainly made good use of it. Acts 9:15.

The visions of the invisible world reported in poetic language by the Apostle John are so majestic that the wisest interpreters are sometimes in despair, lay down the pen, and almost hold their breath. Except for those visions, that Galilean fisherman never could have become the writer and revealer that he was. And we have many reasons for believing that God by the promptings and influence of the Holy Spirit still gives visions to His children, so that for those who are in close communion with Him the veil at times seems to be lifted.

We have an acquaintance, a dear friend, a business man and noted evangelist, who has had such visions of the invisible world and of the Lord Jesus that they have modified for the better his views of life and changed the entire trend of his theological thinking.

The reader will pardon the writer for saying that many years ago he had a vision of the other world, not so very different from that of his friend, a vision that has afforded an inspiration whose helpfulness has continued from that time to the present hour. There had been times before that vision when the world invisible seemed no better than a dream or myth; but since then it has been as real as the life on earth, and seems only a step or two away. Now and then the thought spoken by Euripides clears itself of obscurity: "Life may be death and death may be life."

And we may add that while the Apostle John, with poetic vision, saw the things of an invisible world, thrilling and beautiful, the Apostle Paul saw them as a philosopher and theologian. The following remarkable statement in his letter to the Roman Christians is evidence of the philosopher that he was:

For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse. Rom. 1:20.

The meaning of this would seem to be that the beautiful things on earth are types of things in the invisible and heavenly world, and that the unseemly and horrible things on earth are typical of a world that is placarded with despair and misery, spoken of by Christ as a place of darkness where "there shall be weeping and gnashing of teeth." Matt. 8:12.

And there is evidence that frequently the dying have had visions similar to those of

Stephen, John, and Paul, that have brought a smile to the face and the name of Christ, and sometimes the name of a dear, dead loved one to the lips. Little children when dying are seldom, if ever, frightened, and sometimes stretch out their tiny hands to the "lovely lady" that is coming to take them to a new home. And does the skeptic say that all this is subjective,—a mental vision? Yes, but what is the cause of it?

There are multitudes of Christian people who upon leaving this world have been supremely happy and even triumphant, not because they have become tired of life, but because, through faith, they have a glorious outlook. It is not clear how much can be attributed to these deathbed foregleamings; still, the confidence expressed carries with it a fairly good measure of hope as to the future.

Bishop Gilbert Haven all through life had expressed a dread of what he called a dark river, though he often had expressed a desire to be on the other side of it, where was a wife he had fondly loved. It was the author's privilege to be with the bishop during his last hours, and words then spoken never can be forgotten; among them are these: "There is no dark river now, only a brook over which one step will take me." "There is no death; it is all glory now." "The angels are here." "I am floating away from earth to heaven." To a friend who had bidden him good night the bishop replied, "Good night; it will be good morning when next we meet." What is the meaning of all this? There must be a meaning to it.

"I am going home; good-bye," were the last words of Phillips Brooks, spoken to a circle of friends who were standing at his death-bed. Mr. Moody, when dying, was heard to say in a perfectly calm and low voice: "There is no valley." "This is bliss." "This is glorious." "This is my coronation." "I have just been within the gates." "Earth is receding; heaven is opening; God is calling, I must up and away."

Ah, no! We cannot tell how much these foregleamings mean. Few people who have them live long enough afterwards or have strength sufficient to tell what they have seen and heard. The curtain drops a few moments too soon. But it is God's wisdom and his will to have it so, and is best for humanity, no doubt.

By way of contrast we quote a few words from those who at death appeared to have no hope as to the future: "I am doomed to perdition by the judgment of Almighty God"

were the dying words of Sir Thomas Scott. "I am suffering the pangs of the damned," said the dying Talleyrand to the King, who had asked about his health. "Oh, the insufferable pangs of hell!" exclaimed Sir Francis Newport, and falling back was dead. Foregleamings! Forebodings! They certainly mean something, and very much, perhaps.

The moral argument in support of a conscious existence after death, and upon which a safe and inspiring hope can be built, claims a moment's attention. When, for instance, men pray they are speaking into the ear of an invisible spiritual world and are always uplifted by it. This praying instinct is religious spiritism, and is never harmful, but always beneficial.

The moral argument is also strengthened by what we have called impressional spiritism. For instance more than one son and daughter, under the spell of some temptation, have been held back from taking a forbidden step by the thought that a father or mother, though in the invisible spirit world, is looking upon what is doing here on earth; this involves a spiritism that always can be trusted. At least, we have never heard that it has led any child of a Christian home astray or downward.

The metaphysical argument in support of an invisible world, an immortal life, and a religious spiritism is scarcely less significant than the ethical or moral argument. In the analysis of this problem, we call attention to two words that contribute to the theory for which we are contending: they are inspiration and conscience.

Inspiration is defined as the act of in-breathing, or the imparting of an emotion, an idea, or a spiritual influence from one person to another. That the Bible writers recognized this experience and were moved and helped by it, and that they felt it was from the invisible world, there is no ground for question. And every reader of the Old Testament is familiar with such announcements as these:

"The Word of the Lord came unto me saying," "His word was in my tongue," "Speak these words," and "Speak this word unto them." The prophets heard these words from the spirit world and repeated them. In the Book of Exodus we read:

And the Lord said unto him, Who hath made man's mouth? or who maketh a man dumb or deaf, or seeing or blind? Is it not I, the Lord? Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt speak. Ex. 4:11.

The prophecy of Jeremiah has these introductory words: Be not afraid because of them; for I

am with thee to deliver thee, said the Lord. Then the Lord put forth his hand, and touched my mouth, and the Lord said unto me, Behold, I have put my words in thy mouth. Jer. 1:9.

There is another passage containing a promise to God's people that has a profounder meaning than appears on a hasty reading:

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. Isa. 30:21.

It was the same voice that was heard by Elijah, described as "a still small voice," 1 Kings 19:12; the same voice that spoke to Isaiah and to the other prophets. It may have been at that time an audible voice, for that was an age of miracles. But whether or not it was audible or the voice of God or the voice of an angel, it was heard, and was from the invisible spirit world, and was an inspiration to those who heard it.

But more than this, we are quite sure that almost every literary author, on reviewing his books or when writing them, has felt that some of the expressions and paragraphs are not exclusively his own though he knows that he has not borrowed from anyone else.

Similar feelings have come to the composers of music, to artists and artisans. Of this possibility we are assured in the letter to the Hebrews:

Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle, for, See (saith he) that thou make all things according to the pattern shewed to thee in the mount. Heb. 8:5.

The Bible writers were confident that these inspirations were from a nearby, but invisible spirit world. We do not deny that relationship with the invisible "ocean of mind," or that telepathy between living minds may have rendered service, nor can anyone deny that ministering spirits from the invisible world may render literary as well as protective service. Nor do we deny that the words, the music, and songs sometimes heard by the dying are the vibrations of ear-tubes or brain cells, but if so, what caused the vibrations? Who is prepared to say that they are not caused by an invisible touch, or breath, or inspiration from the spirit world? Certainly such belief is comforting when one is thinking of the departure from this world to another.

Conscience is the other word of which mention was made and has a meaning of far greater significance than is usually attributed



to it. As every one knows, it is composed of two parts: *scire*, meaning to know, and the prefix *con*, which means with. Conscience therefore is the knowing with some one, or some thing; it may be the Holy Spirit, it may be an angel, or for aught anyone can say, it may be the spirit of one who is dearer to us than any angel can be. Of this at least we are sure, that the more critically the word conscience is studied, either etymologically and psychologically, the stronger will be the conviction that conscience is more than a subjective faculty; that it has to do rather with some good personality that dwells in the invisible spirit world, a thought that harms no one but will benefit every one who believes it and will heed conscience's admonitions.

The metaphysical and psychological argument for a spirit world and the soul's immortality is strengthened by the fact of a deep-seated conviction that there is such a world and such a spiritism. The reasoning takes this form: the most devout men and women who have lived, confidently have been looking for another world, have been expecting at death to be received into it, and expect to meet on its threshold the loved ones who have preceded them. The point, therefore, is this: that it would be neither scientific nor philosophic to set aside as of small account this majestic conviction of the ages. No thoughtful mind can believe that a faith of this kind can be counterfeit or a falsehood. "There are no half-hinges in the universe," and these desires of the human soul, and this faith of the Christian heart, no less to-day than ever before, are half the hinge; the other half is a realization of these desires when life shall end.

The fact is that as far back as historic records take one it is found that belief in survival after death has been a fixed conviction, and that it is only recently and among only a small number of the human family that immortality has been doubted. It is found, too, that self-preservation is an instinct, whose importance and significance in the realms of psychology no one can reasonably question, and no matter what catastrophies befall the physical universe or the physical body of man, the belief remains that personal consciousness will forever survive.

And besides this, every thoughtful man feels that nature ought to be as careful of our marvelous personality as she is of particles of matter that build up the body or float in the air. What right, then, has materialistic science to call in question the religious convictions and

instincts of nearly the entire human race?

And from a religious point of view one may insist that God does not and cannot deceive and mock his children. It is as Tennyson sings:

Thou wilt not leave us in the dust;  
Thou madest man, he knows not why;  
He thinks he was not made to die;  
And thou hast made him: Thou art just.

The phase of the metaphysical argument that makes strongly for impressional spiritism finds illustration in the constantly recurring incidents of everyday life. It may be worth while to some of our readers if we mention three or four incidents well known to those who have studied these matters, and that are well authenticated.

The first is told of John Bunyan, the author of *Pilgrim's Progress*. He was at the time incarcerated in Bedford prison. The jailer had become much attached to his illustrious prisoner and gave him special privileges, occasionally allowing him to visit his family in London. Some of Bunyan's persecutors, mistrusting that he was allowed unusual liberties, arranged to send a detective to make investigations. The night decided upon happened to be one when Bunyan was with his family. But he was restless. Something said to him that he ought to return to Bedford, though he had permission to remain in London until morning. The voice or impression, however, was so importunate that Bunyan decided to return to Bedford, though it would be late before reaching there. The jailer, when Bunyan appeared, blamed him for coming at such an unreasonable hour and asked, "Why did you not remain at home until morning?" All that Bunyan could say in reply was that something told him that he ought not to do so. A few moments later a detective stood at the prison gates and asked the keeper these questions:

"Are all the prisoners safe?"

"Yes."

"Is John Bunyan safe?"

"Yes."

"Is he here?"

"Yes."

"Let me see him."

He was called and came quietly from his cell. The detective was a good deal put about, for he had been assured that Bunyan on that day had been seen in London. As the detective left, the keeper, turning to his prisoner, said: "Well, John Bunyan, you may go in and out of this place just whenever you think

proper; for you know when to return a great deal better than I can tell you."

Now the question is this: What was it that told Bunyan to return to prison? Was it a mere chance impression? Was it a piece of guesswork? Was it some kind of superior sagacity? Or, rather, may it not have been a voice from the invisible world that spoke to the soul of Bunyan?

There is another case of some note, also well authenticated. It is that of John Knox, the celebrated Scottish divine. He had been accustomed after the day's work to sit at the hearth-side with the members of his family. His chair had always been in the same place in the room. One evening he was disinclined to sit there, nor would he allow any of the family to do so. The only reason he could give was that something told him it would be dangerous. During the evening a shot was fired through the curtained window by an assassin and passed directly through the back of the empty chair.

Now, the question the child, as well as the philosopher, asks, is this: What was it that gave John Knox that warning? Was it prophetic instinct? Was it a bit of rare wit, an imagination of some sort, or a piece of sheer good luck? Who is in a position to deny that it was an inaudible voice, or what answers to a voice, speaking from the invisible world that surrounds and pervades this one in which we are living?

Another incident, also well authenticated, is told of Dr. John Gill, the distinguished Baptist commentator. The doctor, on a certain day, in 1752, was strongly impressed that he ought to leave his study. There was no apparent reason for his doing this, and for the moment he lingered. But a voice, or what seemed to be a voice, kept saying, "Leave your study!" In vain the doctor tried to banish the impression. At length, with considerable hesitation, he arose and left the room, but hardly had he done so when a chimney fell and crushed the table where he had been writing. Dr. Gill saved his life by listening to what? The voice of God? At least there would be in that nothing impossible. And since God works often, by secondary agencies, more often so than in any other way, in carrying out His purposes, why may He not have commissioned some inhabitant of the invisible world to whisper to the soul of Dr. Gill the peril of sitting in that chair? No one who has given thought to these subjects would think of denying that telepathy is possible between

man and man; why then should one doubt that telepathy is possible between those in the visible world and those personalities that are in the invisible spirit world that surrounds us?

The point we have in mind hardly needs further illustration; but the interest attaching to the subject will not condemn, perhaps, or even criticize, the use of an incident other than those told of ordained clergymen.

Admiral Sir Thomas William, of the British Navy, and founder of the Royal Navy Schools for the education of naval officers' daughters, was in command of a ship sailing across the Atlantic. The course selected brought him within sight of the Island of Ascension, at that time uninhabited and rarely visited. On the day and at the hour of which we are speaking the island could just be seen in the distance on the horizon, and the ship was fast sailing past it. A voice, or what seemed to be a voice, said to the commander, "Change your course and sail for Ascension." But then came a conflict; he felt that it would be unreasonable to change his course if he could not give to the other officers a sufficient reason for doing so. While hesitating, the impression, inaudible voice became more and more urgent, and at length imperative.

Then turning to the executive officer he said, "Prepare to put about ship." The officer, greatly surprised, hesitated for a moment, and then respectfully suggested that the men were at dinner, and that the course they were sailing was correct according to the last observations. Thereupon the Admiral gave the explicit and immediate command, "Change the course, and steer for the Island of Ascension." The command being given, there was nothing to do but obey or mutiny.

Soon all eyes were turned upon that small island. A signal of distress was flying that had not been seen when the course was changed. A boat's crew was sent ashore and there were found sixteen shipwrecked men almost dying from starvation. Those men had prayed and set up their signal with scarcely any hope that it would be seen until too late for their rescue. The half-dead men were taken aboard and the ship was again on her course. But those sailors from that day looked upon their commander with feelings akin to those of awe. He seemed to them to have more than human knowledge. And may there not have been something more than a sailor's wit that led Sir Thomas to change his course and sail for that extremely uninteresting island of Ascension?



Another incident nearer home either off the coast of Maine, or possibly that of New Jersey, attracted at the time it occurred much attention and comment. The winds were fresh, the dim evening was creeping over the sea and the ship was making fast time towards her destined port. The lookout saw a small boat with a child in it; the boat had evidently become unfastened and had drifted from its moorings out into the ocean. Word quickly was passed to the captain. But what could he do? Should he stop his ship for a child? Something said "Yes, save that child." The captain gave the command. The ship was brought up into the wind, a boat was lowered and put off for the child. He was rescued and brought on deck. The captain gave one look and then exclaimed, "Oh, my God, that is my child!" and then clasped the precious boy to his bosom.

Ah! if the captain had not listened! Then the moaning seas and the black night would have engulfed his child. Spiritism? Here we have it without a medium and without peril.

We could fill many pages with similar incidents illustrating what we have been saying, but will give only one more.

The following facts will be found in an article by William H. Crook, published in *Harp-er's Monthly*, September, 1865. The writer of the article was one of the personal body-guard of President Lincoln.

On the morning of April 14, 1865, Mr. Lincoln called together his Cabinet, giving for a reason that he felt some great disaster was impending. He was anxious to hear from General Sherman. General Grant was in the room and said to the President, "I can assure you, Mr. President, that Sherman is all right."

Mr. Lincoln, after a few moment's hesitation and with great frankness, related a dream of the night before, a dream which was identical, he said, with what he had dreamed previous to every great reverse that had befallen the nation since his inauguration. Every member of the Cabinet was deeply impressed by the honest statements and strong convictions of Mr. Lincoln. The Cabinet adjourned; Sherman a few hours later was heard from and was, as General Grant had said, "all right."

So it would seem as if the President's apprehensions as to the army were entirely groundless. But as the day wore on Mr. Lincoln's anxiety increased. He did not care to leave the White House or go that evening to that ill-fated Ford's Theater to which he had been invited. Something seemed to tell

him not to go. But his presence there had been advertised in the daily press. The struggle was therefore between his admonitions and his desire to please the people; at length he settled the matter by saying, "I must go or the audience will be disappointed." He went, disregarding the voice that kept speaking of danger. The army was safe; everything indeed was going well—but next morning a nation was in mourning and church bells were tolling everywhere. Mr. Lincoln, one of the greatest and noblest men in American history, had been shot by an assassin!

The reader may remember that the accomplices in the assassination were subsequently tried for murder. Judge Pierrepont was on the bench, and in his charge to the Surratt jury employed these words:

Gentlemen, for some wise purpose the Great Ruler of all, by presentiments, portents, bodings or by dreams, sends some shadowy warning when a great calamity is to befall a nation. So was it in the days of Saul; so was it when Cæsar was killed, the same before the death of Pompey and when Brutus died at Philippi, when Harold fell at the battle of Hastings and when the Czar was assassinated; and so was it before the death of Abraham Lincoln.

And then the Judge narrated the dream of Mr. Lincoln, the calling together of the Cabinet and the fatal shot at Ford's Theater on the evening of the very day of the Cabinet meeting.

Possibly we have dwelt at greater length on the foregoing incidents than is really necessary; we suspect that one out of every ten, perhaps one in every five, perhaps everyone, who has been reading these pages and who has reached middle life, is prepared to contribute a personal experience of a similar sort. The only comment called for on a review of these narratives is that this phase of psycho-spiritism never has been half nor quarter investigated, but when more thoroughly studied we may be assured that there is a possible something in spiritism that may be encouraging and helpful. In this statement, of course, medium spiritism has no part.

### XVIII—Impressional Spiritism

The reader hardly needs to be told that the subject of impressional spiritism lies very near the borders of another danger line, of which the author twice has been warned. The danger pointed out is that of making a concession to medium spiritism by suggesting that impressional spiritism may have for an agency the spirits of the dead. We never have felt, however, as to any subject that there is much,

if any, peril, so long as there is Bible authority and support, even if the spirits of the dead are brought into requisition. We are well assured that no objection will be raised when saying that the primary agency in impressional spiritism is the Holy Spirit. If there are secondary agencies, as we think there are, they would be the angels of God, those personal intelligencies who were among the early, if not the earliest, created beings that appeared in the visible spirit world. Angels as secondary agencies in their dealings with humanity are mentioned about two hundred and fifty times in the Old and New Testaments. A characteristic passage is found in the Psalms:

For he will give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. *Psa. 91:11, 12.*

This passage ought to leave no Bible student in doubt as to protection at the hands of angels by means of a voice or an impression, and we have no hesitation in saying that many of our readers, when in danger, have had their steps quickened, or sometimes arrested, by an impression that was almost like an impact, that came quick as a flash, when on the point of stepping into the pathway of an onrushing automobile or a railroad train, or into some other peril. What it was that caused the impression and rendered the service remains to many an unanswered question.

In suggesting that the spirits of the dead may also be permitted to act as secondary agencies in impressional spiritism, is it perilous ground on which we are standing? In reply we appeal for a moment to Bible revelation.

There is a passage written to the Hebrew Christian by the great apostle that has, to many minds, an inspiring and ethical incentive:

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us and let us run with patience the race that is set before us. *Heb. 12:1.*

Witnesses! We cannot conceive what that word in its connections implies unless it means living, personal, conscious beings who inhabit the spirit world. Are they always and exclusively the angels of God, or may not the spirits of the dead be permitted to stand among them?

Another passage from the same Epistle is rich in suggestiveness and helpfulness:

Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation? *Heb. 1:14.*

Hardly can we imagine a human being of such limited experience and so dull of thought as not to have been conscious of the presence and help of invisible agencies, and when such impressions prevail we may be sure we shall have a better and safer world to live in.

But that is not all. Angels having charge over us! Ministering spirits! Who is prepared to say that the word "all" is limited to the angels of God? Or who is prepared to say that the spirits of those who once lived on the earth are not included in the "all"? May it not be, that one of the permitted missions of those who have gone from us is to act the part of guardian angels, warning people of danger by impressions that no psychologist has yet been able to explain?

We would not be irreverent, but is it credible if those kindred and friends of ours now called dead are conscious, that they have lost all interest in us whom they once loved? Or is it to be supposed that those dear, dead ones would be spending all their time in choir service or in studying the plans and government of God somewhere in infinite space, while a world in which they have lived and loved is in anguish and while their loved ones on earth, in a hard struggle day after day, could be helped and encouraged by impressional spiritism if God would permit and commission the departed to render such service?

There is a passage in the Book of Revelation that in this connection is suggestive. A personage whom John thought to be an angel is represented as speaking with words that almost overwhelmed the apostle. Then follows this reading:

"And I fell before his feet to worship him. And he said unto me, See thou do it not; I am thy fellow servant and of thy brethren that have the testimony of Jesus; worship God." *Rev. 19:10.* If the words "fellow servant" and "thy brethren" do not imply human kinship we do not understand the force of human speech; and if in a vision of the heavenly world a "fellow servant" or "brother man" could speak with the Apostle John, either with an audible voice or by impressional spiritism, then what reason can be given why such a "fellow servant" and "brother man" may not be permitted to speak by means of a similar agency to some fellow servant and brother man here on the earth?

At this point a word of admonition is in place. It is this: that though angels are commissioned to help and protect those living on the earth, and though the spirits of the dead



may be permitted by impressions and visions to comfort those who are still on earth, yet no form of spiritism should be permitted to take the place of the comfort and help afforded by the Infinite Comforter and Helper, whom the Father will send in the name of the Lord Jesus Christ. John 14:26. And though the angels of God sometimes are commissioned to help and comfort the living, and though the spirits of the dead, be they kindred or those raised to sainthood, may be permitted to influence the living by impressions, yet an appeal or a prayer is never to be made to angels or to enthroned saints but only to God.

The worship of angels, including prayer to them, is expressly forbidden, Col. 2:18; and twice the Apostle John attempted to worship heavenly personalities, but in both instances was not allowed to do so. Rev. 19:10; 22:9.

The fact cannot be overemphasized that prayer is to be offered to one being and only to one, that is to God; and is to be offered in only one name, that of the Lord Jesus Christ. An appeal for spiritual help of comfort to any other being is idolatry.

And yet there are religious organizations that are constantly disregarding this Bible teaching. And there are laymen and clergymen, some of whom are of high standing, who have been, and others who are now, transgressors. The late Dr. Joseph Parker of City Temple, London, after the death of his wife, made this public announcement: "I pray to my wife every day. I never come to my work without asking her to come with me; and she comes."

How it is possible for a clergyman so far to forget Bible teaching is from our point of view unaccountable.

Such are Bible revelations as to impressional spiritism, and such are some of the safeguards against the wrong interpretation and use of it.

## XIX—An Afterword

It is not unfrequently the case that investigators in search for one thing discover other things that are even of greater importance than those for which their investigations were intended.

Thus in the present effort to solve the riddle of spiritism discoveries have been made, or, perhaps, we would better say, have been brought into clearer light, than was thought of at the outset, especially in their relations to spiritism.

Among the collateral subjects that have be-

come more pronounced than was at first expected are the following:

1. There is an invisible spirit world or kingdom that surrounds and pervades this earth of ours; evidences of which have been found in physical science, metaphysics, and in Bible revelation.

2. The different kingdoms or spheres of the spirit world may not be geographical (we use this word for the want of a better one) and probably are not, nor do they appear to be entirely exclusive of one another except in their ethical and religious relations and tendencies. In these respects they are at an immense removal from one another.

3. It seems reasonable to suppose that those who inhabit the spirit world are endowed with a consciousness, a memory, and a personality that are essentially the same as those of people now living in the natural or physical world.

4. That the unexplained factor in spiritism is Satanism, an opinion we have offered as an hypothesis, has been found to have stronger support than any other theory on the subject that has been brought to our attention; and we have seen that Satanism and spiritism have been in close communion from the beginning of human history.

5. The spirit world has its different kingdoms or spheres. The Hebrew word *Shoel* and the corresponding word *Hades* designate the spirit world at large, or the sphere into which all who have lived on earth enter when they die. It is a temporary abode that passes away after the final judgment, being of no further use. Paradise-Hades or Paradise-Shoel is the term used to designate an intermediate sphere or that part of Shoel into which the righteous enter at death and remain there until after the final judgment; then Heaven takes the place of *Shoel* and of the Shoel-Paradise. The following passages are suggestive: "But God will redeem my soul from the hand of Shoel." Ps. 49:15. "For thou wilt not leave my soul in Shoel." Ps. 16:10. In this intermediate sphere the righteous are happy although Heaven is not yet reached.

This kingdom or sphere of Paradise-Hades is under the immediate and supreme dominion of the Lord Jesus Christ. Associated with him are the angels of God and also the redeemed spirits of the dead, who have conquered in the spiritual warfare of life, and who have obeyed God's commands, and who have had faith in the Lord Jesus Christ. The present attitude of all the inhabitants of Paradise-

Hades appears to be one of affection and love for the human family, ever seeking its welfare, and it is not unreasonable to suppose that the spirits of the righteous dead are equally interested and may be permitted to help humanity through what we have called impressional spiritism. And we may remark at this point that there would seem to be the best of reasons why visions of the dead and audible voices from their lips are not permitted to take the place of impressions: for if the living were in closer or more tangible communication with the dead than they are, they would neglect life's more important duties and we should have a crazier world than the one we are now living in.

It was this Paradise-Hades of which we were speaking to which Christ invited the penitent thief on the day of crucifixion. Luke 23:42. And it was this same sphere of which the Apostle Paul spoke when saying that he was caught up into Paradise. 2 Cor. 12:4. That this Paradise-Hades is not Heaven is implied at least in the words: "No man hath ascended into Heaven but the son of man." John 3:13. And there is also this reading: "I go to prepare a place for you." John 14:2. That place when prepared will be Heaven. Abraham will not reach it sooner than will the last saint that dies on earth.

It is well also to bear in mind that there were in the Jewish conception and speech three Heavens. The first is where the birds and clouds are; the second is the realm of the stars. When, therefore, Bible writers spoke of the third Heaven they had in mind the place of God's throne and the home of His family, which is at present Paradise-Hades; later it will be the kingdom of Heaven, which is to be the future inheritance of those who are called "blessed." Matt. 25:34.

Gehenna-Hades, on the other hand, is the term used to designate the intermediate kingdom or sphere that is under the permitted dominion of Satan. With him demons are associated, and to this kingdom are consigned the spirits of the dead who by reason of their unrighteousness and unbelief are judged unfit for either the temporary Paradise or the eternal Heaven.

The Bible enumeration of some of these doomed spirits is startling: "The fearful and unbelieving and the abominable and murderers, and whoremongers, and sorcerers, and idolaters, and all liars." Rev. 2:18.

Satan and demons and these doomed spirits of the dead appear to be in an awful conspiracy to lead astray, make miserable, and, if

possible, destroy the human family, and they will be successful in case of those who voluntarily yield to the influences and temptations of Satan and his emissaries.

And the more profoundly these subjects are studied the more convincing will be the evidence that evil-minded men are often deceived and led on by the invisible and harmful agencies of Gehenna-Hades to do what only a devil would think of doing, and that what is not otherwise accounted for in modern spiritism may well be attributed to Satanism.

All the inhabitants of this malignant kingdom of Hades are now fast filling up the cup of their iniquity, and when the day of final reckoning comes, there will be no difficulty in distinguishing between those on the right hand and those on the left. Matt. 25:32,33.

After the Judgment Day the Gehenna-Hades sphere will be forever vacated and Hell will take its place. Matt. 25:41. It was Gehenna-Hades from which the rich man talked with Abraham; he was suffering, but it was consequential, not judicial punishment; judicial punishment is not to be inflicted until after the judgment. Luke 16:19-26.

The voices and impressions that come from these two different spheres of the intermediate world are usually easily distinguished one from the other. We know that there is one friendly and majestic voice that is often heard and readily recognized. The words spoken appear at one time or another to have been spoken to every human being: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me." Rev. 3:20.

It is the voice of the Lord Jesus; it is the voice of the Holy Spirit; it is the voice of the angels of God and perhaps the righteous dead are commissioned or permitted to say, "Behold, I, too, stand at the door and knock."

We are also sure that every voice that calls for obedience to the Ten Commandments and asks compliance with the Golden Rule is from that sphere of intermediate world called Paradise-Hades. And whenever the voice from that sphere is heard it would seem to be the part of wisdom to listen and obey. Many a man has closed his ears and heart to that voice and then has been led to exclaim, "Oh, my God, what a mistake I have made and what a fool I have been!" Or perhaps someone is now saying, "I once heard a voice at the door of my heart, but hear it no longer." May not the penalty of continued disobedi-



handed purpose, and that kingdom of evil spirits will be ruled forever with absolute tyranny.

It is evident from what has been said that humanity would better seek the farthest possible remove from the voices, influences and impressions that come from that sphere of evil spirits, cleverly represented at the present time by professional spirit mediums, whose leadings always tend both downward and onward to perdition. While, on the other hand, there is every assurance that a ready response to the voices that are pleading for righteousness will do more than anything else to free the mind from doubt and also from harmful and false conceptions of the spirit world, and will establish a conviction not easily disturbed, that the spirit world is no less real than this one that we are now living in.

And along with that assurance will come another, which is this: that when at last the eyes of mortals are dimming on things in this physical world they will, at the same hour, look upon things in the spirit world, now veiled, and will hear voices, now inaudible, that will then be as sweet and welcome to the righteous as when those friends of God were living among us, and will see faces that had been familiar and loved, but some time since had disappeared in the mists and mysteries of death.

Then, and perhaps not till then, will there be discovered a complete solution of the riddle of spiritism.

**NOTE**—This is the sixth, and last, of the series of articles on "The Riddle of Spiritism," by Dr. Townsend. The first appeared in the January number.

## Some Courteous Criticism

By Professor Leander S. Keyser, D.D., Springfield, Ohio

**NOTE**—This article was submitted to the editors of *Scribner's Magazine*, which published Dr. Charles Foster Kent's article in the February number. My article was returned with no explanation or criticism, but with only the usual stereotyped note of declination. Does such a policy indicate fairness and broad-mindedness in the conduct of a popular literary magazine? We leave every one to judge for himself.—L. S. K.



IN the interest of fairness and a better understanding, I desire to offer some kindly observations on Dr. Charles Foster Kent's article on "Recent Trends in Protestantism," which appeared in *Scribner's Magazine* for February. In many ways it is an excellent article, and is written in the author's characteristically graceful manner. With much of it even the most strictly evangelical believer finds himself in happy agreement. To dwell upon these agreements would be superfluous, for Dr. Kent has already put them in as pointed and pithy a way as is possible. On one matter there certainly is a general consensus of feeling and desire, and that is that there may be peace in Zion. There are few real Christians, if any, who do not prefer irenics to polemics in the house of the Lord. However, some expressions appear in Dr. Kent's contribution to which exception must be taken by the conscientious evangelical believer. Upon the most outstanding ones I feel impelled to amplify to some extent. One of them is his treatment of the Christian denom-

inations. He calls them "the sects," sometimes using and sometimes omitting the quotation-marks. It is not fair to apply that opprobrium to that voice, whatever it is, be this, that it will only faintly be heard after a while, and at length will not be heard at all? And may not that silence mean spiritual slumber if not spiritual death?

On the other hand the voices that speak from Gehenna-Hades are on an entirely different key. All lips in that sphere are controlled by Satan. He rules a kingdom that is not divided against itself, was what the Lord Jesus once said. Luke 11:17,18.

Satan is the father of lies and all his followers are also liars. If the truth is ever spoken from that kingdom of doomed spirits it is, or has been, with some vicious or underbrious title to the great evangelical branches of Protestantism. They are not "sects;" they are denominations, which means that they are companies and regiments in the great army of the Lord, each marked by something distinctive, but all of them marching under the common banner of the cross. Perhaps there are some divisions to which the term "sects" might properly be applied, but even in such cases I am not going to be so ungenerous and ungracious as to apply an offensive epithet to them. Of all the great, solid evangelical branches of Protestant Christendom, like the Methodist, Presbyterian, Lutheran, Baptist, and so on, it is only right and fair to say that

they are not "warring sects", but divisions of the one Christian Church; for there is scarcely one of them which does not often repeat the sentence in the Apostles' Creed, "I believe in the Holy Ghost, the holy Christian or Universal Church, the communion of saints."

A serious fault in Dr. Kent's article is his conveying the general impression that these various denominations are so many warring camps, arrayed against one another and engaged in unholy competition. To cite examples of his method, he speaks of "these sectarian divisions;" "divided Protestantism, with its starved, competing sectarian churches;" "a dissonant babel of voices;" "their bickering, their man-made creeds, their petty rivalries, their pathetic trust in mere organization."

It is an enigma to me how any one could have such a sad misapprehension of the relation of the various Protestant communions today and for the past twenty-five to fifty years. The above phrases do not present a true picture of the situation. Here and there, of course, unseemly strife between churches may occur, just as wrangling sometimes takes place within the fold of a denomination or even in a single congregation; but that there is this general belligerent attitude among the Christian denominations, a life time of observation and close association with many groups of believers warrants me in positively denying. In almost every community the various churches have for years been holding union meetings on Thanksgiving Day and at other times. Again and again their ministers exchange pulpits, and have been doing so for more than fifty years, coming within the writer's own ken. In almost every town and city of considerable size there has existed for many years a general ministerial association, composed of the pastors of the several denominations. The writer remembers belonging to such an association over forty years ago when he was a young minister, and there was the most beautiful concord among its members. In the city in which he now lives there is such an organization working harmoniously as in the former days. Just the other week the writer had the privilege and joy of taking part in a great meeting of evangelical believers in Chicago. On the program were representatives of nearly all the large evangelical denominations and a number of the smaller ones. Among the speakers were theological professors, pastors, evangelists, lay workers, and, by no means least, missionaries from many parts of the world, including New Guinea and the

New Hebrides. And it is worth noting that, with every forenoon, afternoon and evening of the week crowded with addresses, there was not in the meeting from beginning to end a single discordant note. Not one speaker thrust forward any denominational shibboleth. And yet—and this is little short of remarkable—not one of them was supposed to give up or compromise any distinctive denominational tenet that he held. When the Methodist went home, he was still a good Methodist; when the Presbyterian went home, ditto (with a change of names); when the Lutheran arrived at home, ditto again.

What was the secret of their unity? It was the Spirit of the Lord; it was their united stand on the great cardinal doctrines and principles of our holy religion, all of them holding and upholding the inspiration of the Bible, the blessed Trinity, the deity and humanity of Christ, the vicarious atonement wrought by Christ in man's behalf, and so on. Now, I grant you that if a liberalistic theologian or dissecting Biblical critic had come in with his propaganda, there would have been division at once. The salient point is that, when these various representatives of the evangelical denominations came together in conference, with none of the divisive element of present-day rationalism intruding, there was the most perfect spiritual refreshment and intellectual harmony. As a kind of *obiter dictum*, I would add that this great meeting—for it was very large in point of attendance—was in sharp contrast with the dissentient opinions and critical temper that marked a notable conference of liberalists in London, England, not so very long ago.

Dr. Kent is an out-and-out syncretist; that is, he desires and advocates the organic union of all the Protestant denominations; with him denominationalism seems to be the chief evil. Some of us are not persuaded that the organic union of all Protestantism would bring in the millennium. History is a good teacher and a fairly safe one. What was the darkest and most corrupt period of the church's history? Was it not during the medieval ages when there was practically only one "big church"? Ought we not to learn the lesson of history that, when an organization becomes very powerful, it usually grasps for worldly and political dominion, becomes despotic and hierarchical, and loses its fine sense of spiritual realities and values? Just stop and think for a moment what might happen in this country if all the Protestant denominations were brought together in one mighty organization.



After all, there may be a providential leading in the denominational distribution of our Christian forces, and especially when they work side by side, and do not fight one another, and yet keep a kind of wholesome scrutiny upon one another's operations and movements. Even friendly rivalry may sometimes be a spur to good works, on the principle that when one person sees another doing good, he believes he can go and do likewise.

A *caveat* must also be entered against Dr. Kent's claiming the name Evangelical for his faction in the present controversy. That is the name which the orthodox element in the Christian church has appropriated to itself ever since the time of the Protestant Reformation. Luther did not want his followers to be called Lutherans, but Evangelicals, because they held to the evangel—that is, the pure and complete gospel without dissection, substraction, addition or adulteration. Historically it has always been known that evangelical Christians stood for the plenary inspiration of the Bible and the full complement of fundamental doctrines, while the terms, "liberals" or "liberalists" (and in the most recent times "modernists"), have been applied to the exponents of the views that Dr. Kent and his school represent. It seems hardly fair to purloin the name Evangelical at this late date, and use it in opposition to the Fundamentalists.

And this leads me to remark upon Dr. Kent's treatment of what he calls "the Fundamentalist movement." On this point he seems to labor under several misapprehensions. First, the Fundamentalists are evangelical—that is, they accept *ex animo* the whole Bible as the Word of God and all the cardinal doctrines taught explicitly therein, emphasizing especially the Deity of Christ and His vicarious atonement. Fundamentalism and Pre-Millinarianism should not be confused nor identified. It is true, there is a Fundamentalist Association which incorporates in its statement of doctrine a brief article favoring Chiliasm, that is, the thousand years of Christ's reign on earth; but there are many Fundamentalists in the several denominations who do not underwrite that tenet. Some of them actually oppose the Pre-Millinarian doctrine, while others pronounce no particular judgment upon it one way or the other. Let us remember, however, that all Fundamentalists are evangelical regarding the doctrines of the Bible, the person of Christ and the expiation He wrought for sin by His active and passive obedience. Another fact should be borne in mind: all of them believe in the second com-

ing of Christ, yes, His apocalyptic coming, because the New Testament expressly and explicitly teaches that doctrine in the very words ascribed to our Lord Himself. To put it patly, then, Fundamentalists are evangelical, but not all Fundamentalists or Evangelicals are Pre-Millinarians.

Another misapprehension of Dr. Kent is his idea that the opposition to the "new theology" (including the liberal criticism of the Bible) is a sudden uprising, "a new thing under the sun." Note that he says, "Suddenly, like a volcanic eruption, the Fundamentalist movement has burst forth." It is difficult to see how any man could get such an impression. What is the real status? All along, since the rise of rationalism in Germany, there has been steady and pronounced opposition to it. Before, during and after the days of Graf and Wellhausen (Kuenen, of Holland, may also be mentioned), stalwart and capable defenders of the Bible arose in Germany, among whom may be named Hengstenberg, Keil, Christlieb, Luthardt, Klostermann, and later Moeller, Ihmils, Koenig and others. When this shredding Biblical criticism was carried over to England and then brought to America, many sturdy opponents arose, and pointed out the joints in the armor of its champions. If it did not sound pedantic, I could mention scores of valiant defenders of the evangelical faith, through all the years. But the carving critics paid no heed; with the utmost assurance they went on their way, either ignoring the opposition, or else unaware of it in their immured and pre-possessed state of mind. They made the boastful claim that all the "scholarship" was on their side. If they now and then happened to hear of a man who stood for the evangelical position, they invariably tried to put a quietus upon him by declaring that he was "no scholar." As long as this mutilating criticism of the Bible remained in academic circles and learned and technical tomes, it did not arouse so much fear and indignation. But the liberalists began to popularize it, put it in attractively written and printed manuals, ingratiated it into many schools and colleges, taught it in the class-rooms, and even introduced it into many of the Sunday Schools. Here and there and everywhere the propaganda went on. Presently it began to seek control of the organization of some of the evangelical denominations which had historically stood for the full, un mutilated gospel. The denominational publishing houses, some of them, brought out liberalistic literature, al-

though against strong and earnest protest.

At length, in these recent years, the evangelical party, seeing that liberalism was becoming so dominant that it was undermining the doctrines of the church, destroying the faith of many young people both in and out of college, and securing a stranglehold everywhere it could, decided that the time had come to act; that the sapping process must no longer have free course. The reason, therefore, for the coming forward of the evangelical opposition at this particular time is easily explained. The strong under-current has been present ever since the middle of the last century, but the evangelicals hoped against hope that the liberalistic and negative views could be overcome by argument, and thus that the church might not be rent by strife and controversy; but as the troublers of Israel moved on unabashed, they found that they could no longer cry, "Peace, peace, when there was no peace." Hence the present aroused feeling in every branch of evangelical Protestantism.

It is much to be regretted that Dr. Kent seeks to give the impression that the Fundamentalists (the Evangelicals) are responsible for the upheaval in Christendom. How can that be? They are standing for the old faith, the faith on which their churches were founded, for which the fathers sacrificed and toiled in establishing congregations, building schools and colleges, and carrying on the missionary enterprise at home and abroad. All the ministers of the evangelical party remain true to their ordination vows. But the liberalists of the school to which Dr. Kent belongs have departed from the standards of the evangelical churches, and they know they have done so. Yet they persist in their propaganda within the fold of the church, thereby undermining its doctrines.

Who, therefore, are the real troublers in Israel? Are they the Ahabs who have departed from the faith or the Elijahs who have remained loyal? Surely the former. Verily, if the evangelicals would simply subside, and let the liberals have their own way, there might be peace—at least for a while; but, on the other hand, it may also be said, and with much more justice, that, if all would remain loyal to the faith of the full-toned gospel, there would be no occasion for hostilities, and the churches could go on unhindered in their work.

In order to make good the contention that the shredding Biblical criticism is the disturbing element in Zion, let us follow Dr. Kent a little further in his article: "Funda-

mentalism starts with the assumption that all parts of the Bible are equally and infallibly authoritative, whether it be in the field of science or religion." This is an exaggeration, or perhaps one would better say a caricature, of the evangelical position. While evangelical scholars believe with Paul that "all Scripture is inspired of God" (literally, God-breathed), they do not hold that all parts are equally binding upon men at all times, because God's revelation was progressive, and some of His dispensations were meant for only a temporary purpose. The New Testament teaches this principle clearly. When the great Archetype—Jesus Christ—appears, the old types will certainly be no longer binding; yet they remain there, imbedded in the inspired record, for our instruction, in order that we may know how God revealed Himself and His redemptive plan from the beginning. Thus there are both permanent and temporary elements in the Old Testament; the latter were "types and shadows," and "were done away" in Christ; the former remain in force for all time; both kinds were divinely revealed and established. That is the evangelical position, briefly defined. In regard to the Bible and science, the evangelicals agree that the Bible was not intended to be a scientific text-book; and no one has ever been so crude as to think or say so; but we do hold that, since the Creator of the universe is also the author of the Bible, it stands to reason that, when the Bible touches upon the domain of natural science, its teaching is true; there can be no contradiction.

But in the sentence above quoted Dr. Kent indicates an unbridgeable difference between the liberals and the evangelicals. He criticizes the evangelical party for holding that "all parts of the Bible are equally and infallibly authoritative." Although, as we have said, this is an exaggeration, yet it means that his faction do not accept "all parts of the Bible." Yes, that is a *crux*. The Kent school everywhere accept only such parts of the Bible as please them, as agree with their "reason" and "science," and they jettison the rest. The evangelicals maintain that the method of the bisecting, dissecting and rejecting critics destroys the inspiration and authority of the Bible even as a book of religion, and lands its adherents in the old rationalism that sprang up in the early and middle parts of the nineteenth century. It virtually gives every man his own Bible, and his Bible differs from that of all his fellows, the many divergences of the critics themselves being the proof and wit-



ness; for among them there is no real consensus, as can be shown from their writings.

It is right here that the said Biblical critics have introduced division into the Protestant fold. From the days of the Reformation these churches have been founded on the Bible as God's inspired and authoritative revelation. In nearly all their standards and constitutions this confession is made today, and nearly all ordained ministers have taken solemn vows to maintain these principles. The attempted obtrusion of another and opposing principle must, in the nature of the case, cause trouble. Dr. Kent seems to be anxious for peace in the churches, but his constant criticisms of evangelical Christians, not only in this article, but in many of his other writings, surely do not and cannot promote the desired good will.

Note this sentence and say whether it will make for conciliation: "Hence evolution and the conclusions of modern science are rejected, for they do not agree with a literalistic interpretation of the opening chapters of Genesis." This is meant to describe the views of the Fundamentalists. But it is a sad misapprehension. The evangelical party may not accept the theory of evolution, because they do not believe that it has been empirically established, since not one instance of spontaneous generation or the transmutation of species has been discovered; but it is not true that they reject "the conclusions of modern science." All of them love true science; many of the most eloquent tributes to science ever heard or read have come from the lips or pens of the exponents of the evangelical position. They distinguish, however, between true science and the unproved speculations of men.

Dr. Kent speaks of a "literalistic interpretation of the early chapters of Genesis." Is there any other *honest* interpretation? Is it right to treat what was written for history as if it were myth, legend or allegory? The evangelical men at least mean to use the Bible honestly by exegeting it at its face value and as it was meant by its writers. If they find that to be impossible, they will be frank and honest enough to throw it overboard altogether as a religious guide. A book that constantly commits crude scientific blunders and even falls into ethical lapses surely cannot, if logic is logic, be from God, and therefore cannot be a reliable guide in religion. Just at this point I desire to add the firm conviction that the literal, honest, face-value interpretation of the early chapters of the Bible can be shown, at the bar of reason and Christian experience, to be right, scientific and true.

In his article Dr. Kent rejects and misconstrues the Biblical doctrines of the virgin birth of Christ, His divine-human person and His substitutionary atonement. But the various denominations accept those doctrines, and their ministers have solemnly subscribed to them. Is the cause of Protestant unity and good will helped along by the obtrusion of alien and destructive principles? Can two walk together except they be agreed?

In order to discredit the plenary inspiration of the Bible, Dr. Kent names a few Biblical difficulties, among them the command to kill all the inhabitants of Jericho, the hanging of Saul's sons, the imprecatory Psalms, and the book of Ecclesiastes. That there are difficulties in the Bible, just as there are in nature, all will admit. However, this is not the time or place to explain them, albeit I believe it to be possible to do so. All that can be said here is that the objections mentioned by Dr. Kent (and other objections as well) have been the stock-in-trade of all the infidels from the first few centuries of the Christian era down to the present moment—of Celsus, Porphyry, Lucian, Voltaire, Bolingbroke, Newport, Hobbes, Bradlaugh, Paine, Ingersoll, and the present-day Rationalists of Great Britain and the United States. Therefore the objections named are no new discoveries. But all theologically educated people should be aware that these difficulties have been effectively dealt with by Christian apologists from the days of Justin Martyr, Origen, Lactantius, Arnobius and Ireneus down to the latest defender of our own time. A good course of instruction in Christian apologetics would, no doubt, be most valuable to people whose faith has been somewhat shattered.

A last word as to the denominational question. The time may arrive when the denominations will come closer together and co-ordinate their efforts even more than they do today. Meanwhile the people of the world ought not to be given the impression that the great evangelical bodies are in a state of mutual hostility. Indeed, they are not, as has been shown. Furthermore, it is to be hoped that they will stand together on their common confession, defend it valiantly against attack, preserve and increase their mutual good will, and labor together concordantly "in every good word and work."

\* \* \*

Faith makes the Christian; life proves the Christian; trial tests the Christian; death crowns the Christian.

## Thessalonica

By William H. Bates, D.D., Greeley, Colorado



THESSALONICA was originally called Therma, taking the name from the hot springs there. It was situated on that part of the Macedonian shore which, through the Roman period, was designated the Thermaic Gulf. It was rebuilt and enlarged by the Macedonian king, Cassander (B.C. 354—296) and named after his wife Thessalonica, half sister of Alexander the Great. Its geographic and maritime position gave it importance and it became, next after Constantinople, the greatest of the cities of the near East.

The name was shortened to Salonica, by which it is now known, and it has figured and is figuring largely in the World War and its continuations. Only recently the newspapers had the large type heading: "Salonica, City of All Ages Still Holds Ancient Art; Now Is Refuge for Greeks"; and there was this sub-heading: "Thousands Have Flocked to City by Both Land and Sea, Seeking Safety From Turks Following Rout of Armies".

### The Church at Thessalonica

This church was founded by St. Paul on his second missionary tour—(the first in Europe)—in company with Silas and Timothy (Acts xvii. 1-9). Paul, as was his custom, went into the synagogue to teach, but the tumult raised by the insurrectionary Jews was such that he was permitted to continue his synagogue ministry but three sabbaths. They "set all the city on an uproar". Yet he managed to form a flourishing church, which was composed mainly of Gentile elements. These missionaries removed early to Berea where they found people "more noble than those in Thessalonica, in that they received the Word with all readiness of mind."

### The Occasion of the Writing of the First Epistle

Paul had great solicitude for the welfare of the Thessalonian converts. Arriving at Athens, he sent Timothy back to Thessalonica (1 Thess. iii. 1, 2), 'to establish and comfort them concerning their faith'. Fulfilling his ministry there, he returns to Paul at Corinth and reports. Upon this report the Apostle writes to the Thessalonians, probably in the early spring of A.D. 53, the first of all his

Epistles that have come down to us. Conybeare and Howson say:

"The royal state of Christ's second advent was one chief topic which was urgently enforced, and deeply impressed on the minds of the Thessalonian converts. This subject tinges the whole atmosphere through which the aspect of this church is presented to us. It may be said that in each of the primitive churches, which are depicted in the apostolic Epistles, there is some peculiar feature which gives it individual character. In Corinth it is the spirit of party; in Galatia the rapid declension into Judaism; in Philippi it is a steady and self-denying generosity. And if we were asked the distinguishing character of the first Christians of Thessalonica, we should point to the overwhelming sense of the nearness of the second advent, accompanied with melancholy thoughts concerning those who might die before it, and with gloomy and unpractical views of the shortness of life, and the vanity of the world. Each chapter in the first Epistle to the Thessalonians ends with an allusion to this subject; and it was evidently the topic of frequent conversations, when the apostle was in Macedonia" (Life and Epistles of St. Paul, I, p. 327). And it is not too much to say that "a constant allusion to it is woven like a golden thread throughout its whole texture, and each section, whatever its subject, is sure to reach its climax in a reference to it; i. 10; ii. 19; iii. 13; v. 23" (Professor Warfield, *Expositor*, July, 1886).

These two Epistles are appropriately placed last in the New Testament, of the Epistles to the Gentile churches, because they have chiefly to do with "the last things", of the coming of the Lord.

#### I.

### First Epistle to the Thessalonians

#### I. Introductory. Chap. I.

1. Salutation, i. 1.
2. Thanksgiving, i. 2, the grounds of which are
  - (1) their excellent spiritual state, i. 3, and
  - (2) their election, i. 4.
3. The great success of the gospel among them, i. 5-7.
4. Their wide-spread good influence, i. 8.



5. Special characteristics of their experience, i. 9, 10.

## II. *Historical.* Chaps. II, III.

1. How the gospel was preached to them (an answer to calumnies), ii. 1-12.
  - (1) With holy boldness, ii. 1, 2.
  - (2) With godly sincerity, ii. 3, 4.
  - (3) With straight-forward honesty, ii. 5.
  - (4) Without self-seeking, ii. 6.
  - (6) With heavy labor and utter conscientiousness, ii. 9, 10.
  - (7) With the aim of producing a holy life, ii. 11, 12.
2. How the gospel was received by them, ii. 13-16.
3. His desire to come to them again, ii. 17-20.
4. The mission of Timothy to them, iii. 1-5.
5. Timothy's report, iii. 6.
6. Its effect upon Paul in producing comfort, iii. 7, 8; thankfulness, iii. 9, and desire to see them, iii. 10.
7. His prayer for them, iii. 11-13.

## III. *Moral and Doctrinal.* Chaps. IV, V.

1. Exhortation to moral duties, iv. 1-12.
  - (1) To a chaste life, iv. 1-8.
  - (2) To brotherly love, iv. 9, 10.
  - (3) To industry, honesty and charity, iv. 11, 12.
2. The second advent and the first resurrection, iv. 13-18.
3. The time of the advent unknown, v. 1-5.
4. The life that should therefore be led, v. 6-11.
5. Relation toward ministerial workers, v. 12, 13.
6. Various virtues inculcated, v. 14-22.
7. Final prayer, directions, and benediction, v. 23-28.

## II.

### Second Epistle to the Thessalonians

This Epistle appears to have been written soon after the first, and from the same place—Corinth.

Like all Second Epistles of the New Testament (except John's) it has to do principally with matters eschatological—"last things". Christ had foretold the fact, but not the time, of his future coming, and because of the uncertainty as to the time of it, He would have constant, every-day, readiness for it (Mark

xiii. 32-37). By a not unnatural mental process, the primitive church turned this state of spiritual expectancy into an actual awaiting an event that was soon to take place, which caused some to neglect their sober, every-day duties (1 Thess. iv. 11, 12)—a disorderly proceeding (2 Thess. iii. 5, 6, 11, 12).

In the First Epistle Paul had neither asserted nor denied the proximity of the Lord's return; but he did assert its suddenness, and therefore urged that incessant vigilance and faithfulness in duty are the first requirement of the Christian. Either by a misinterpretation of the apostle's first letters, or by a forged letter as from him, or by imagined revelations of the Spirit (2 Thess. ii. 2), they had been thrown into great distress, being taught or believing that "the day of the Lord is already come" (Rev. and Alford), securing the blessedness of their dead, it is true, but leaving themselves out of the kingdom. To correct their error and so relieve their distress, and also to throw further light on the second advent, this Epistle is written.

The difference between the two Epistles has been said to be this: the first—Christ coming *for* his saints; the second—Christ appearing *with* his saints.

## I. *Introductory.* Chap. I.

1. Salutation, i. 1, 2.
2. Thanksgiving i. 3, 4.
3. Cheer in view of judgment and deliverance, i. 5-10.
4. Prayer for them, i. 11, 12.

## II. *Doctrinal.* Chap. II.

1. The Day of the Lord not yet come, ii. 1, 2.
2. That day to be preceded by an apostasy, ii. 3, and
3. The revelation of the Man of Sin, ii. 3, who is
  - (1) A son of perdition, ii. 3, and he
  - (2) Assumes divine prerogatives, ii. 4.
  - (3) He is now restrained, ii. 5, 6.
  - (4) The restraint shall be removed, ii. 7.
  - (5) The revelation shall then occur, ii. 8, and then
  - (6) The Man of Sin shall be destroyed by the Lord at his coming, ii. 8.
4. The diabolism of the Man of Sin, ii. 9, 10.
5. Judgment upon his followers, ii. 11, 12.
6. Thanksgiving for the salvation and

sanctification of the Thessalonian Christians, ii. 13, 14.

7. Exhortation to, and prayer for, steadfastness, ii. 15-17.

### III. *Conclusion.* Chap. III.

1. Paul requests their prayers for himself, iii. 1, 2.

2. His confidence in God and in them, iii. 3-5.

3. Directions as to the treatment of the disorderly, iii. 6-12.

4. Exhortation to unweariness in well-doing, iii. 13-15.

5. Salutation and benediction, iii. 16-18.

## Modern Evangelism

By the Rev. N. J. Peterson, Eaton, Colorado

(From an Address before the Weld County Ministerial Association, Greeley, Colorado.)



VANGELISM is that religious activity which directs itself definitely towards promoting the experience of conversion. It is subject to definite religious laws and principles. We need not work in the dark when we enter the evangelistic field. It is true that "the wind bloweth and thou knowest not whence it cometh nor whither it goeth," but at the same time there are certain laws of the wind which science and history have discovered and a report of the weather bureau may be of immense help to man. Just so there are certain spiritual laws that may be of great value because the work of the Holy Spirit is not lawless, but is the operating of the orderly spiritual laws of God.

There are four types of evangelism found in the New Testament: the evangelism of John the Baptist; of Jesus; of Pentecost and of Paul, pointing out how each one of these great movements was characterized by four great laws; the law of suggestion, of imagination, of emotion and of conviction.

When John the Baptist began to preach, crowds rushed out to hear him and that was a suggestion for others to go. One man looks up and then everybody looks up. Any one passing the group that was rushing out to hear John would have had to have a mighty grip on himself not to be swept along with the crowd. When they heard John preach about the Kingdom of God, their imaginative faculties were mightily exercised because that brought to their minds the whole scheme of Jewish theocracy, and when he spoke about the ax being at the root of the tree to cut it down if it did not bear fruit, their emotions were greatly aroused, while the announcement of the coming judgment created deep convictions—the people felt condemned and asked what they had to do.

Now John knew just how to control this great evangelistic movement. Note what he

answered them: 'Be content with your wages.' That had a mighty cooling effect on them. John turned all of their aroused emotions into moral ethical channels. A man must know definitely at what he is driving when he is speaking to such an excited crowd as John the Baptist spoke to, or the whole movement is likely to end in fanaticism.

"Next we have the evangelism of Jesus. Again the suggestive elements awaken an interest; people begin to wonder and rush out to hear Him preaching the same gospel that John had preached, namely, that the Kingdom of Heaven was at hand; their imaginative faculties are excited, and Jesus by His parables, aroused their emotions, and deepened their convictions by His preaching on the subject of judgment. Again we find great excitement, and Jesus met it by the Sermon on the Mount. When on one occasion, they wanted to make Him king, He withdrew to allow them to cool off and give their aroused emotions a chance to express themselves through the moral and ethical channels of life. A revival that does not elevate the moral standards of a community is worse than useless; it is demoralizing.

The same laws that characterized the evangelism of John the Baptist and of Jesus also characterized the evangelism of Pentecost and of Paul.

"Now then, what has all of this to do with modern evangelism?" Simply this—that in these four types of New Testament evangelism we find the same laws operating that manifest themselves in evangelistic movements today.

"Evangelism in America during the last century has largely taken the form of revivals associated with traveling evangelists and tabernacle meetings. This form of evangelism has produced results similar to the New Testament type of evangelism, that is, it has put into operation the four laws of suggestion, of imagination, of emotion and of conviction fol-



lowed by conversion. However, we find that this type of evangelism is beginning to fail in accomplishing results because it has become too professional and mechanical. Dr. J. Wilbur Chapman, who at one time was one of the most successful in that style of evangelism, said a year before his death: 'The day of tabernacle evangelism is past and gone,' and a short ago I read that one of the most prominent of the tabernacle evangelists today who made dates ahead for years, is now finding so many of his contracts cancelled that he is willing to go to the smaller communities. These facts point to the necessity of a modern type of evangelism based on the New Testament principles. People are very much the same today as they were two thousand years ago; the same faculties must be exercised, emotions must be aroused, and convictions created in order to have conversions, but we must use different methods. What can bring about an evangelistic movement today?

"As we go back and study the evangelistic movement of Jesus we find that with him it was not a matter of great meetings but of winsomeness of life and enthusiasm in telling the good news. He emphasized the importance of dealing with the individual as is seen in his discourse with the Samaritan woman. Likewise with Paul, evangelism was not a matter of great meeting but of personal contact and religious instruction. Now I do not mean to imply that we should slavishly imitate all the little details in the evangelism of Jesus and of Paul because they spoke to their generation and we must speak to ours, but there are certain vital elements that we must speak to ours, but there are certain vital elements that we must take over. We can not reproduce dress as John the Baptist did, to adopt the New Testament times. For us to live and communism of the early disciples, or to enforce the injunction of Paul that women keep silent in the churches would be unnatural and impracticable today. But there are certain things that never grow old: the Kingdom of God and its significance; Soul hunger after God and how to satisfy it; sin with all of its consequences, these are the same today as in the time of Jesus, the apostles and we should present these facts to the people as clearly and fearlessly as John the Baptist and Jesus did. We should point out the worthlessness of formality and traditions as well as make clear distinction between the members of the Kingdom and the unredeemed. We should make clear that there is no passing from one world

into the other apart from the New Birth and the cross.

"But how is the evangelist or pastor to proceed today to bring about conversions? Well, in the first place he ought to diagnose the spiritual condition, find out what the trouble is before attempting to cure it. We must deal with facts as they are. In dealing with a child it may be well to emphasize its spiritual birthright: "that of such is the Kingdom of Heaven." In dealing with mature men and women let us find out what are their hopes, aspirations, difficulties and doubts.

"Again, if we are to arouse the emotions and deepen the convictions that lead to conversions we must be in possession of the old time passion and power. Jesus wept over Jerusalem and plead with the people to know the day of their salvation. Paul says that he caught himself praying that he might be a curse for his countrymen. John Knox said: "Give me Scotland or I die." We must have a similar passion for souls today, if we are to win them to the Kingdom.

Modern evangelism should lay more stress on religious education. No life can grow to the image of Christ apart from instruction in the laws of the Kingdom. Our evangelists the last few hundred years have been largely after spectacular results! results that might be tabulated and advertised; often they have not been very scrupulous as to the methods used to make results immediate. Today we must have some regard for the psychology of conversion. It will not do to violate the moral nature of a man in our eagerness for spectacular demonstration. We must take time to work with God; his methods may seem extremely slow for our fast age but our success will be greater if we wait upon him.

Finally, hard earnest work is the price we must pay for success. It means fervent prayer, sometimes sleepless nights and willingness to sacrifice life itself as well as money and time. There are crosses to bear and travail of soul to experience for

"The heights of great men reached and kept  
Were not attained by sudden flight;  
But they while their companions slept  
Were toiling upward in the night."

\* \* \*

Religion is the only force in the world that I have ever heard of that does actually transform the life; and the proof of the transformation is to be found all over the world, and is multiplied and repeated as Christianity gains fresh territory in the heathen world.—*Woodrow Wilson.*

## Professor Fosdick's Biblical Scholarship



PROFESSOR FOSDICK, in his broadcasted sermon "The New Knowledge and the Christian Faith", dealt Christianity the severest blow it has ever received; at least so it seemed to us. To many his assault, if what he said was true, would have been a "knockout".

He instanced certain men—Buddha, Zoroaster, Las-tsze, Mahavira, Pythagoras, Plato, Augustus Cæsar—who were claimed to have been "virgin born" and we were told that "To believe in the virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority." Along with these was classed Jesus' virgin birth, all resting on an equally valid historical foundation. If the claim of these men to a divine paternity—for such claim is the real point at issue in the question of Jesus' virgin birth—is not true, then the claim to Jesus' virgin birth is not true, his Deity is gone, and the superstructure that rests upon him as God, *i.e.* Christianity, tumbles into ruins. Admitting the correctness of the Professor's historical claim, such would be the catastrophic result. A fine achievement for a professor of Christian theology!

A searching examination of the history of the birth of these men named was unable to find in a single case a *claim to divine paternity*. Not one of them was virgin-born as Jesus was. And this is "scholarship"!

It is Professor Fosdick's *Biblical* scholarship that we wish to consider just now as shown forth in his latest book, "Christianity and Progress". At page 145 he says: "We are explicitly told that the history of Jehovah's relationship with Israel began at Sinai and that before that time the Hebrew fathers had never even heard his name".

*Before that time the Hebrew fathers had never even heard his name!*

The time-reference is to Exodus 6:3—"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name *Jehovah* was I not known unto them."

Yet we have the record that more than four hundred years "before that time," Abram said to the King of Sodom, "I have lift up my hands unto the Lord (Heb. *Jehovah*), the most high God" (Gen. 14:22). And if

my count be correct, the Hebrew word for *Jehovah* appears in the Bible 193 times preceding Exodus 6. Indeed, as far back as the early days of Seth—more than 2,500 years "before that time," according to the received chronology—"then began men to call upon the name of the Lord" (Heb. *Jehovah*, Gen. 4:26).

"He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him" (Prov. 18:17). We would modestly suggest to the Professor that he infuse some research into his rhetoric so as not to commit such an unscholarly, not to say unseemly, *faux pas* as is here evident.

We are wondering why the distinguished Professor did not see the foregoing facts of record, and then use the apparent contradiction in, "By my name *Jehovah* was I not known," as an argument against the age-long claims of the plenary inspiration of the Bible. That might have helped him in his assault upon the doctrine of Inspiration.

But we do not care to furnish ammunition to our friends, the enemy, so perhaps we would better unload that shell of its shrapnel-content; for it may be asked, Is not here a contradiction—a discrepancy? Apparently yes; really, no.

The Hebrew word in Exodus 6:3, *yada*, translated "known," primarily means *to see*, and secondary meanings come as the result of the seeing, *viz.*, *to know*, *to understand*, *to comprehend*, *to be acquainted with*, etc. Indeed, in the Kal conjugation alone it is translated by more than forty English words denoting perception in some kind of degree.

For instance, in Num. 16:30; Deut. 9:3, 6; 1 Sam. 4:6; 26:4; 2 Sam. 3:37; Ps. 81:5, *yada* is translated "understand." A person may know a thing, *i.e.*, know that it is, and not understand or comprehend it. Seth, Abraham, etc., knew the name *Jehovah*, but did not understand its import.

In the interview with Moses, God for the first time (Ex. 3:14, 15) explains its meaning—I *am that I am*; *i.e.*, the Self-existent, the Absolute, the Eternal, the Immutable One. This is not the designation of an attribute of God, but expresses the whole being. From this point on, God makes this name what it had not been before, his "Memorial" Name, and it is to be such "unto all generations" (Ex. 3:15). Thus, in the use of the varied meaning of the word *yada*, "know," "under-



stand," the difficulty entirely disappears. There is not so much as a wad left to fire.

With his history unhistorical, with his Biblical scholarship unscholarly, with his theol-

ogy untheological from a Bible standpoint, this liberal chieftain presents a spectacle both pathetic and amusing, as he leads on a bedraggled horde.

## A Miracle-Working God

By J. Walter Lowrie, D.D., Shanghai, China



OR some, to me, inscrutable reason a large proportion of intellectual men of our day have elected to install and proclaim a God who never stirs outside the sphere of so-called "Natural law." Whereas the God whom the Bible reveals, and whom I worship, finds a radiant satisfaction in doing wondrous things above, beneath, and all around the Natural laws ordained by Him for the convenience of His creatures.

Natural law is not, I aver, a mysterious antecedent puissant order of things with which the Lord Most High dares not, can not, or will not, ever interfere: a sort of eternal railway on which the God of the universe comes and goes, and dare not leave it lest He ditch the train.

Natural law may, rather, be likened to the time card by which the Traffic Manager of the Universe dispatches his trains, not because He *must*; but chiefly to relieve our minds from confusion and dismay. To say that He never altered His schedule or never sent a "special train" (performed a miracle), is to reduce Him to a spiritual automaton: it is to deprive Him of the measure of intelligence and freedom enjoyed by the officers of a railway!

"Scholarly opinion" shall not wrest from the Living God His prerogative of being the *One Absolutely Free Will* in the universe.

The fleeting array of speculative themes regarding the operation of so-called "Natural law," each promulgated with over-weening, in the name of science, only to be discredited in a few years by some equally transient successor, can never shake the dominant central fact that God Almighty is a miracle-working God:

Who feeds five thousand with the laddie's loaves and fishes, and heaps twelve baskets with what is left;

Who calls the widow's son's soul back from hades, and makes a rainbow of her tears;

Who turns the river Nile to blood, and leads the people through a walled-up sea;

Who muzzled the jaws of hungry lions at His will;

Who sends His ravens at morn with bread, and bread at sun-set, too;

Yes, and Who has made the axe to swim, and bade His tiny sun stand still, or seem to stand still, which, for Him, is quite as simple a task.

Our speculative theory, if ever proved to be true, even then would be but one way of His working; but He, being *great*, and *quick*, and *free*, has still ten myriad more.

Common sense, as does His Holy Bible, forbids our thinking that, having brought the universe into being, He should do nothing ever after but rock its cradle. The Modernist's god may do this; but not the Church's God, the maker of heaven and earth, the God and Father of our Lord Jesus Christ.

Oh! the dewy freshness of His thinking, the Divine originality of His ceaseless, personal initiative, the multitudinous expressions of His personal tender solicitude!

He exercises, of course, the right, and experiences the joy, of answering prayer, not merely by the subjective blessing that attends the act of prayer, real and precious as that is, but by breaking into the order of things, and doing things at first hand at the plea of His holiest saint.

This actual answering of prayer by acts of His own volition, and the giving second birth to dead souls, are his two outstanding fields of miracle working in our modern day.

\* \* \*

So many Christians want to walk by sight; they want to see how a thing is going to come out. Jacob walked by sight. He never could have gone through the temptations and trials that his son Joseph did. Joseph had more faith; he could walk in the dark. Lot was a weak character, and should have stayed with Abraham. A good many men, as long as they are bolstered up by some godly person, get along very well; but they can't stand alone. Have faith in God to guide you, even though you can't see. —D. L. Moody.

# THE SANCTUARY

## Israel and the Church, or Rightly Dividing the Word of truth

By William H. Bates, D.D., Greeley, Colorado

2 Timothy ii. 15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."



N the chapter of the text are given seven characteristics of a believer. He is 1. A son (v. 1); 2. A Soldier (v. 2); 3. An athlete (v. 5); 4. A husbandman (v. 6); 5. A workman (v. 15); 6. A vessel (v. 21); 7. A servant (v. 24).

The text speaks of him as a *workman*. As a workman, he is to study to show himself approved unto God by "rightly dividing the word of truth". And he may thereby be approved by men, too.

It is related that a minister, in his preaching, once said: "Brethren, let us proceed at the outset to locate the text". It is declared that what he did was to dislocate the text.

I knew a blatant infidel who picked out an assortment of Mosaic commands which he kept on hand to apply to Christians, often to their great discomfiture, especially when they did not know what to do with them. Take Deut. xxii. 11, "Thou shalt not wear a garment of divers sorts, as of linen and woolen together". "Here", he would say, "are your Christian women making their dresses of as divers sorts as there were colors in Joseph's coat". The infidel was simply dislocating Scripture, dividing it from those to whom it belonged and applying to those to whom it did not belong.

I wish to enounce a principle for rightly dividing the word of truth, and then at some length make application of it to a particular case. In the application I think we shall see a justification of the principle and also a proper placing of the two parties in the case—Israel and the Church.

We read in Deut. xxxii. 8, 9, that "When the Most High divided the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance". Thus the race consists of two parts, Jews and Gentiles, and the Jews are the hub around which the great wheel of the nations revolves. All

through the Old Testament history the nations appear upon the scene, and disappear, in relation to Israel.

When in Genesis xii. God called Abram to be the founder of a nation for himself, the government that he would institute for them was a Theocracy, *i.e.* Deity the ruler, or God the king. So it continued through the centuries, when the Jews insanely rejected God and chose a human king. Matters went on from bad to worse, until for their sins they were cast out of the land of Canaan which had been given to them for an everlasting possession. In the fulness of time God sent his Son to gather Israel into one again, and resume theocratic sway; but him they rejected. Then the Church came into view, appearing for the first time in Scripture in Matthew xvi. God's purpose meanwhile, *i.e.* in this dispensation, is, according to Acts xv. 14, to take out from among the Gentiles a people, a Church, for his name, after which the theocratic kingdom in connection with Israel, and which is now in abeyance, will be resumed.

In accordance with these facts, the Holy Ghost has given us in 1 Cor. x. 32, this threefold division of the human family: Jews, Gentiles, and the Church of God. Each division has its distinct place in the counsels and purposes of God. What belongs distinctively to the Jew does not belong to the others, and so of the Gentile and the Church. The principle, therefore, which I wish to enounce is this:

### Divide the Scriptures to Those to Whom They Belong

Discriminate between the things that differ. While there are Scripture truths that are applicable to all alike, there is nevertheless much that belongs to the Jew and to no one else; so to the Gentile and the Church.

The application is now to be made to Israel and the Church,—to Jew and to Christian.

A Jew in the midst of his Babylonian captivity might well say, as in Psalm 137:8, 9,



"O daughter of Babylon, who art to be destroyed, happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that dasheth thy little ones against the stones". War is war. But such language would be utterly unbecoming in a Christian to whom it is said: "Dearly beloved, avenge not yourselves, but rather give place unto wrath. . . . Therefore if thine enemy hunger, feed him; if he thirst give him drink" (Rom. xii. 19, 20). Locate Scripture instead of dislocate it; divide it as we ought, and we won't have much trouble with what are called the "imprecatory psalms". "Distinguish the ages, and the Scriptures harmonize", said Augustine.

The Jew was placed under a divine law which said, "Eye for an eye, tooth for a tooth, hand for hand . . . wound for wound, stripe for stripe" (Ex. xxi. 24, 25). I doubt not we would have a great deal cleaner and safer civil and social life if we were under that law to-day! But He who gave the law had the right to enact another; and so at the beginning of the Christian dispensation we find a new utterance breaking from his lips: "I say unto you, That ye resist not evil; . . . and whosoever shall compel thee to go a mile, go with him twain" (Matt. v. 39, 41).

A Jew might say, as in Ps. xxxvii. 25, "I have been young, and am now old, yet have I not seen the righteous forsaken, nor his seed begging bread". That belongs to the Jewish regime; but it would not do to apply it to the Christian dispensation, especially if limited, as it usually is, to our temporal wants. Every one knows that since the Master had not where to lay his head, multitudes of his followers have starved to death, and multitudes of their children have been dependent on charity. Think of the starvation atrocities, in the war, inflicted upon the Armenian saints! By regarding the different dispensations and those under them, you will be better able to rightly divide the word of truth.

Let us make specific application of the principle in five instances:

I. To the Matter of Israel's and the Church's Inheritance.

The Jew's promised inheritance was earthly, the Christians heavenly. Of course it is not meant by this that the Old Testament saint had no spiritual mercies; much less is it intimated that he was not saved forever through faith in the coming Redeemer. But corporately, or as a body, Jehovah gave Israel a portion on the earth. God said to Abram: "Get thee out of thy country . . . unto a land that I will shew thee". He went. In that

country God said to him: "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession" (Gen. xvii. 8).

But nothing like this is found in the New Testament dispensation, although the New Testament saints, the meek, shall have an inheritance in the new earth, which belongs to another and to a future dispensation. Christians are addressed as "partaking of a heavenly calling" (Heb. iii. 1); as blest "with all spiritual blessings in heavenly places in Christ" (Eph. i. 3). There is not a word to indicate that they had any position on earth, but, on the other hand, they were begotten unto a living hope by the resurrection of Jesus Christ from the dead, "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" (1. Pet. i. 4). Since the day the Prince of glory was in the narrow straits of earthly limitations, his followers are to remember that "the disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord" (Matt. x. 24, 25).

The importance of rightly dividing the word of truth unto the two dispensations in this matter cannot be overestimated. If a Christian puts himself back on Old Testament ground, and therefore expects to be great and rich and powerful on the earth because he is a Christian, he will entirely lose view of his right position; "for ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called" (1 Cor. i. 26). A Jew properly looked upon riches as a token of Jehovah's favor; but the same Jehovah now says "That a rich man shall hardly enter into the kingdom of heaven" (Matt. xix. 23). To the Jew it was said: "Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store" (Deut. xxviii. 3-5). To Christians it is said: "Blessed be ye poor. Blessed are ye that hunger now. Blessed are ye that weep now. Blessed are ye when men shall hate you" (Lk. vi. 20-22).

II. To the Mode of Obtaining the Inheritance.

The Jews were to fight for their inheritance, and with carnal weapons, even to engaging in a war of extermination. Said God:

"Of the cities of these people which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth, but thou shalt utterly destroy them. (Deut. xx. 16, 17). And in obtaining and holding their inheritance, the Jews were to be God's executioners among the wicked nations whose sins had put them beyond the pale of mercy. "Let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishment upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all the saints" (Ps. 149:6-9). But this has nothing to do with the saints of this dispensation.

Turning now to the New Testament, we instantly feel that we are breathing an entirely different atmosphere. The word of Jesus to the church is: "Put up again thy sword into his place, for all they that take the sword shall perish with the sword" (Matt. xxvi. 5, 2). The Jew was doing the will of the same God when he took the sword; but the Christian is doing the will of the same God when he heeds the word: "Resist not evil" (Matt. v. 39). James and John, not yet emancipated from the Old Testament spirit, said to Christ concerning some who were casting out devils in his name, but who followed not with them, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did?" But Christ rebuked them, and said, "Ye know not what manner of spirit ye are of" (Lk. ix. 54, 55). Now, we are told, "The servant of the Lord must not strive; but be gentle unto all men . . . patient" (2 Tim. ii. 24).

### III. To Redress of Personal Wrongs.

The saint in the Old Testament was directed to demand by law full restitution for damage received from his neighbor, and the measure of retaliation for injury inflicted was in exact proportion to the wrong done. "Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, and they shall judge the people with just judgment" (Deut. xvi. 18). Not only was the machinery of law thus set in motion by the hand of Jehovah himself, but the rule of procedure as affecting the relation of his people to each other is clearly stated: "If a man cause blemish, as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be done to him again" (Lev. xxiv. 19-21).

Under the new dispensation it is not, as David Harum would put it, "Do others as they would do you, only you do it first," or even "Do as you are done by", but "All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. vii. 12). It is obvious that we tread here on higher ground than that which was laid down for an earthly people, and that it is a different rule from that under which the saints of God properly acted when they were responsible for illustrating and maintaining justice between man and man.

Now there is no provision for brethren to go to law with brethren, no arrangement by which injuries may be retaliated. It is true that Christians often sue each other, and appeal to the courts of the world against each other; but the question is not what they *do*, but what they *ought* to do. We read in 1 Cor. vi. "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? . . . But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law with one another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong" (vs. 1. 6-8).

Alas! many professed followers of the Lord Jesus Christ pay no more attention to this precept than they do to many another precept that stands in their way; nevertheless it is in God's Word and expresses his will. Strangely enough, Dr. Hodge in his commentary on this passage, says: "That this is not to be regarded as a general rule of Christian conduct is plain, because under the old dispensation God appointed judges for the administration of justice" (Com. First Cor. p. 97). But the very point here made is that we are not under the old dispensation. We are under the new dispensation, not of law, but of grace; and what was perfectly proper for his people under the former, may not be at all suitable under the latter. As the writer of the Epistle to the Hebrews puts it: "In that he saith, 'A new', he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (viii. 13).

The very feelings which give rise to lawsuits: the sense of injustice done; the smart inflicted by wrongs received; mortified vanity; wounded pride; ambition to excel; a desire to retaliate; a thirst for revenge; a disposition to return an injury, are all forbidden, and are all unworthy of those who have their place



and portion with Christ "in the heavenlies". But people who have made up their minds that they will not endure humiliation and contempt, say it is unnatural to endure outrage. Of course it is; but the appeal here is to those who have in them the supernatural. They say, "Self defense is the first law of nature". To be sure, but it is not the first law of grace. Says the Holy Ghost by St. Peter: "If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow in his steps; . . . who when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously" (I Pet. ii. 20, 23).

#### IV. To Earthly Substance.

Greatness and honor and wealth were promised to the saint under the old dispensation as the token of Jehovah's favor. Said God to Abram: "I will make of thee a great nation, and I will bless thee and make thy name great" (Gen. xii. 2). So greatly did he prosper in worldly things, that, as we read, he "was very rich in cattle, in silver, and in gold" (Gen. xiii. 2), and of his trained servants, born in his own house, he was able to equip a band sufficient to overthrow four kings and their troops (Gen. xiv. 14). And to all Israel it was said: "The Lord shall open unto thee his good treasure, the heaven to give rain unto thy land in his season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou harken unto the commandments of the Lord thy God" (Deut. xxviii. 12, 13). Such assurances were given again and again unto the people at large, while of individuals we often read words like these: "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon the earth: the generation of the upright shall be blessed. Wealth and riches shall be in his house" (Ps. 112:1-3).

But where is there a whisper of greatness and honor in the New Testament for the followers of Jesus? "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household" (Matt. x. 25). "Woe unto you when all men

shall speak well of you" (Lk. vi. 26). "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (Jno. xv. 19).

So far from earthly happiness, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. xv. 19). So far from exemption from suffering, "Unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. i. 29). So far from poverty being a proof of God's displeasure, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (Jas. ii. 5).

It is plain enough, therefore, that unless the difference between the two dispensations is kept constantly in view, no man can understand the Bible, but will be in continual confusion of mind.

#### V. To the Work of the Holy Spirit.

Surely I need not remind you that from the beginning of Genesis to the end of Malachi, the Spirit is brought into view in creation, providence, and redemption, and that all who were saved were quickened into life through His divine power and grace, as they are now. He was as truly present with Israel as he is with the Church; yet his presence did not prevent the apostasy and failure of God's professed people.

But he is manifestly present in the church age after another manner and for another purpose. So true is this, that the inspired writer did not hesitate to say: "The Holy Ghost was not yet, because Jesus was not yet glorified" (Jno. vii. 39). There was a special bestowment of the Spirit at Pentecost, which begun the present dispensation.

The purpose of this special bestowment of the Spirit is clearly stated by himself, "for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit" (1 Cor. xii. 13). What "one body" is meant, we learn from the statement that God hath put all things under the feet of his ascended Son, "and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. i. 22, 23). Hence the same apostle speaks of the "mystery", "which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, that the Gentiles should be fellow heirs, and of the same body" (Eph. iii. 5, 6).

It is said that the Church appears for the first time in Scripture in Matt. xvi. That is the "mystery" of which the New Testament speaks. It is not Christ, for he is everywhere set forth in the Old Testament. It is not the calling of the Gentiles, for that is distinctly announced. But it is about Christ *and* the body, or Christ the living head in heaven and the church united to him by the Holy Ghost, and constituting his body. There are many who can see nothing but the church in the Old Testament prophets, whereas it is not there at all, and it is a dislocating and misinterpreting of Scripture that puts it there. When we rightly divide the word of truth, those Old Testament passages which we have been so accustomed to apply to the church, we will apply to the age following the church age, *i.e.* to the dispensation of the millennial kingdom.

St. Paul tells us that the church was not made known in its high origin, character, place, hope, and destiny, until it was revealed to himself and to the New Testament prophets. Read the third chapter of Ephesians, and you will see it clearly. Let me also refer you to Rom xvi., where he speaks of this same "mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God" (xvi. 25, 26).

The position of those in the old dispensation, with respect to religious privileges, was that of a minor compared with the privileges of full grown sons. Says St. Paul, "The heir, as long as he is a child (a minor), differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time of the father. Even so we, when we were children, were in bondage under the elements of the world. But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. iv. 1-7).

As we contrast the two dispensations with respect to the Holy Spirit's work, truly we may say, "God having provided some better thing for us, that they without us should not be made perfect" (Heb. xi. 40). Among the "better things," we read, in the one epistle to the Hebrews, of a "better hope" (vii. 19), "a better covenant" (vii. 22), "better promises"

(viii. 6), "better sacrifices" (ix. 23), "a better substance" (x. 34), "a better resurrection" (xi. 35). All things are better since Jesus died and rose, and the best of all the gifts of the ascended Christ is the abiding Comforter, who is at once the seal and earnest of the believer (2 Cor. i. 22); the seal, because he marks us as God's own; the earnest, because he gives us the enjoyment of God's love.

Such is our application 1. To Israel's and the Church's inheritance; 2. To their mode of obtaining it; 3. To redress of personal wrongs; 4. To earthly substance; 5. To the work of the Holy Spirit, of the principle enounced in regard to rightly dividing the word of truth: *Divide the Scriptures to those to whom they belong.* It has wide application otherwise. Let what has been brought forth be regarded as hints and samples.

Study to show *thyself*—not minister only, but member as well—approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

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## Preparatory Lecture for A New Year

**Psalm 90:12. "So teach us to number our days, that we may apply our hearts unto wisdom."**

### Communion Service

- I. The Proper Estimate of Life.
  1. Temporary.
  2. Preparative.
- II. The Tendency to Neglect the Computation.
  1. Secular concerns.
  2. Repugnance to death.
  3. Dread of the future.
  4. Hope for the future.
- III. The Wisdom of a Right Estimate.
  1. It will moderate our earthly affections.
  2. It will reconcile us to our earthly afflictions.
  3. It will stimulate us to heavenly devotion.
- IV. The Standpoint at Which to Make the Estimate.
  1. The Cross, as symbolized in
  2. The Communion table.

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To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible. No man can afford to be ignorant of the Bible.—*Theodore Roosevelt.*



## Drafts on the Unseen

By Bishop H. C. Morrison, D.D., Leesburg, Florida

Whereby are given unto us exceeding great and precious promises—1 Peter 1:14.



PROMISE is a pledge of future good, and its value is in proportion to its magnitude and the character of its author. There is a vast difference between a county bond and a United States bond. We have real property in promises according to size and solidity. We are neither what nor where God ultimately wants us. He is seeking to lift us from the natural to the supernatural. The heritage in store for us cannot be shoved down into this narrow state. Hence he would enlarge us and bring us up to the inheritance. The promises guarantee the future good and thus become a property to us.

I employ a laborer but give him nothing in advance. He goes to the toil but sees no reward. My promise is his hope. It nerves him to labor and he works by faith. God's promises are all that is in sight to us. We see no angel, nor any outline of heaven. No far-off light. We see nothing but his promise. That makes the unseen real. They are "the substance of things hoped for; the evidence of things not seen." These bonds on the divine government are interest-bearing, and their interest is equal to life's emergencies. The coupons are neither annual nor semi-annual, but daily. They mature day by day and by them we have our daily bread.

A man sells home and farm and appurtenances, and invests all in United States bonds. He gives all that is visible for a simple pledge from the government. Thus when a man turns to God he sells all, renounces the world, parts with the things that are seen and takes God's promise for the "things that are not seen."

We get an idea of values when we compare our property in the promises with our best material property. Real estate is our very best. It cannot be stolen, burned up or destroyed. Our lands are fire proof, burglar-proof and rust-proof. But are they fraud-proof? Fraud can do what flood or fire cannot do. It can find a flaw in the title, bring up and establish a long-buried claim, or hatch out a new claim at the point of pretended law; of landed lords; princely palaces, that take from the possession you vainly called your own.

There were Southern homes at the outbreak of the Civil War—residences of landed lords

—princely palaces that would command fabulous figures. Four short years swept away their beauty and value, and left them worthless as the untamed lands of the West.

My first land investment was taken from me by a prior claim. But God's freeholders—through the promises—are in no danger of such happenings. I have no such fear where I am now investing. There are no prior claims. Our titles run back beyond possibility of loss. The abstracts not only run back to the patentee, but back to him who made the property and gave us the deeds. "By him were all things made." These divine deeds don't come to us second-hand, nor fourth hand, nor ten thousandth-hand, but direct from him who made them, and who says, "It was prepared for you."

Our best possessions are subject to the caprice of the clouds. The landlord may cultivate on a princely scale, and the most ethereal elements may blight him. If the clouds decline to water his fields and the air grows hot and angry his farms blister, his stock perishes and he sits a pauper, with his desk full of deeds. And all because the winds and the clouds refused to sign his papers and make his income sure. What ownership has he, after all, unless God make the elements endorse his claim?

But the promises lie up above the capricious air currents. They originate away back of the uncertain clouds. They are the same in famine as in plenty. They are deeper than the rain fountains. As good in Sahara as in the "well-watered plains." As valid under the juniper as on Carmel.

See Moses yonder at Horeb! Famishing Israel at his feet. Crying, clamoring, cursing. Their very tongues stiff and cleaving to the roofs of their mouths. The heavens are brass; the sun a furnace. No cloudlet of a hand's size on the horizon. But look! He rests upon them; strikes the hot and dusty rock; the cool waters gush, clear as crystal, out of the promise; independent of sky, or cloud, or air. The skies may mock and the winds tantalize, but they are drinking, drinking! Dipping it with the cups of the promises, and looking up to laugh at the elements over which they have triumphed.

This is what is meant by promises "exceeding great and precious."

Promises that carry a man up above nature. Up where nature has put him down, like Ishmael under the bramble, and left him to die. Promises that take him up in the extreme hours, and give him water out of the rock at noonday, and bread out of the skies at night.

You may have drafts for a million and be in a strange land where you can neither negotiate nor discount them; and you may die of want with all your claims. But you can cash the promises anywhere and at any time. They are not payable only in somebody's bank, but anywhere in the universe of God. In heaven or on earth. Payable anywhere except in hell. God redeems nothing there! transacts no business, nor has so much as a branch office in hell. But anywhere out of hell, and at any hour, you have the privilege to present and have his promise honored.

The banks in your town transact no business on the streets, nor in the bank between certain hours. But God's promises are cashed anywhere at any time. In the wilderness or in the street; on the land or on the sea; at noonday or at midnight; at the marriage altar or the bed of death; in the furnace or in the den; in the whirlwind or in the whale's belly. The gates of grace are never closed. The lock is not set to a certain hour. You don't have to wait. God's banking hours are from midnight to midnight and from sun to sun.

Must our God have time to gather up his forces to meet our drafts? Is he unable to be generous? I have known men whose generosity drove them into bankruptcy. Will God's infinite goodness exhaust his resources? Must he wait to answer us? Must the winds gather force to waft the thistle-down? Or the ocean gather power to toss a feather? Or the sun bring up his resources to dry a dew drop? Then may our God have to wait before taking our burden or drying our tears. Infinite in resources and eternally real. NOW is his supreme moment. He fills the past and the future, but acts in the present. The eternal activities play into the NOW of time. Sublime focal point. God's opportunity and man's possibility. The point where the two meet in unison. The point of salvation. The greatest day in human history. Time past is time in its tomb. Time to come is time unborn. And he is only less than lunatic who depends upon the buried or the unborn. Then turn to God NOW! "Today is the day, and the only day, of salvation."

A promise is just worth the ability and integrity which are back of it. We care nothing

for the promises of some men, because they are without character and do not mean to keep their word. Others we know whose promises would be worthless because they have nothing with which to pay. God's promises rest upon his purity and power. Infinite purity and infinite power prop them. They cannot fail while God's character remains unchanged.

"Firm as his throne his promise stands." His resources are pledged. He makes no reserve. No hint of a reserve has ever been detected in his dealings with us. "He gave himself," and now pledges all that he represents to stand good for us.

"They are sweeter than honey and the honey comb." The comb may drop some sweetness of itself, but handle and press it and you get the flow. Squeeze and press the promises with the miser's devotion and you get their full sweetness. The grapes left on the vine will not exhilarate; but gathered, and pressed, they yield that wine that makes glad the heart. God's grapes must not be left on the inspired vine, but we must gather and press, and drink their soul-cheering juices. They are ripe at all seasons. It is always the "time of the gathering of grapes" in this vineyard of the Lord. But alas! the taste for these heavenly fruits is often destroyed by indulgence in the trashy sweets of the world.

While he always cashes our drafts for present needs, we must learn to wait for the future good. The maple buds in the early springtime, while the mulberry remains unchanged and is late and last to put forth its leaves, yet we do not get impatient waiting for the mulberry. Some of God's promises are speedily fulfilled, while others are later in the life-season. Haven't we had some promise fulfilled? Haven't we had the early almond and the maple in bloom? Then can we not wait on the mulberry promises? They will bloom in season. Later on in life, but at the proper time. If the trees never bloom out of time will his promises ever fail in their time.

Broad, deep, everlasting. "Exceeding great." Yet we hesitate, and totter, as if walking the slender wire. Whereas we ought to run, and leap, and laugh, and rejoice. His word beneath us; his grace our supply; connection with his throne at all points and at all hours. As in the street car, we have only to lift the hand and pull the bell! God's promises, like the car straps, dangle about us. And, while I must rise to reach the car strap, I need not rise to pray; but simply lift the faith-hand and grasp the promise. Life, with the child of God, is a street car excursion, and the promise are ever in reach.



# PRAYER MEETING SERVICE

By A. William Lewis, A.B., B.D., Hay Springs, Nebraska

Nature is at her best in June. Life abounds, fresh, sweet, promiseful. It is always June with the immortal spirit of man, if we are in close touch with God. His life always fills our soul to its capacity, if the heart is wide open to the influence of the Holy Spirit." I came that they may have life, and may have it abundantly." John 10:10.

In July the days begin to shorten but the tide of heat still rises. We need in our spiritual life a steady accumulation of zeal and inspiration to carry us on through times of discouragement and opposition. God's supply never fails.

## Summer

Psalm 74:12-23

The Heavens declare the glory of God; and the seasons of earth are His also. "Thou hast made summer". He has given our life eyes that we may see the beauties of nature, and He has given us a mind that we may learn from nature. He has given us a heart that we may love everything that is pure and beautiful. He has given us a soul "to know Him and love Him", "Who is the chiefest among thousands altogether lovely".

God works by nature's laws, but the work is His, because the laws are His. He has given us the seasons, by giving the earth its orbit and its declination. The length of the days and the height of the sun give us summer and winter. This is a higher wisdom than if He had to give us these seasons by an artificial, special supply of heat and sunshine. In the same way He has made provision for the soul of man, so that we may have sunshine and summer.

Some people are always thinking of the night and of the winter and of death. If we are like Jesus, we will think of the day and the summer and life, with all its possible loveliness. "The time of the singing of birds is come". Let us meditate on God's goodness and love, not on the dark, inscrutable things. With Jesus things went "dead wrong", yet He always looked through them to the Father, and the final triumph of the right. "When winter is here, we know summer is near".

It has been scientifically estimated that in the products of the soil man does 5% and nature 95%. This is true of the soul's life. We have to do our part, but that is very little. God does the most. Our little may awaken a soul to life and Christlikeness. But we must work in harmony with God, as the farmer must work in harmony with nature. "Learn of me".

Turning towards the sun gives us summer. It depends upon the attitude of the earth.

When our soul turns more and more to God in Christ, we have life, more and more abundantly. This is the secret of happiness and radiant life.

## The Holy Spirit

Acts 19:1-7

The supreme need to-day on earth is the reception of the Holy Spirit. The impotence of the Church is due to the lack of the Spirit of Jesus Christ. The paralysis of so many professing Christians is owing to the meagre endowment of the Holy Spirit. The only solution of the international problems is to be found in the baptism of the Holy Spirit. I wish I could ask every Minister of the Gospel of Christ, and every Christian, in America the question Paul asked the disciples at Ephesus, "Did ye receive the Holy Spirit when ye believed?"

The Holy Spirit has been given, according to promise. There is no failure on God's part. From the days of Pentecost down to the present hour the Holy Spirit has been waiting upon every soul, and with many He has waited in vain. Many have opened only a part of their life to Him, not fully even on Sunday. The promise is "yea and amen in Jesus Christ". The Holy Spirit is as available as the air that encircles the earth.

Why are men and women still ignorant and inexperienced in the things of the Spirit? There are many reasons; but all are included in one that they are not interested. Many millions on earth have not heard of the gift of the Spirit; and we are responsible for sending them this Gospel of Good News. This is motive enough for Foreign Missions. It includes all the blessings of Gospel lands. But why are so few in Christian lands really and vitally interested in the Spirit?

The Bible is in most homes, but it is a sealed book to many. The Churches are built and manned in order that men may know about the Holy Spirit; but half the people in

America seldom go to Church. Papers and magazines are telling the same truths; but millions do not think enough about this supreme truth to even read it. They rather read the sport news and society and comic, and they watch the markets. The blame cannot be thrown upon the Bible or the Church or the Religious Papers. What about the *home life* in America? Do the parents bring up their children as if they believed in a God? When the children see nothing of God in the home, can we wonder that they neglect the Bible and the Church? If the home is faithless to God, then the common schools ought to compel the children to learn something of the only book that can save the world. Let every child of God, who really knows God, pray for the Holy Spirit, not only upon himself but upon others, who know Him not. "I will pour out my Spirit upon all flesh."

### Optimism

**Acts 17:22-31**

This address of Paul on Mars Hill is a classic. The heart of his sermon is this, "In Him we live and move and have our being". This was believed even by the heathen Athenians, because one of their own poets wrote, "We are also His offspring". The secret lodges of America rest upon this truth; and if any do not, let such be boycotted. Nearly all in America accept it. This is the ground for the most exalted optimism.

Optimism is essential to life and success. The pessimist does not know what life is, nor does he accomplish things. The loss of hope means the loss of power. Despair takes the heart out of any man, and paralyzes his energies. He is a bore among his fellows, and a danger to society. But the optimist is always a help to the courage of others. He is irrepressible and irresistible. Nothing can daunt him. Abraham Lincoln was an optimist. Jesus Christ was an optimist. If you want to be anything worth while you too must be an optimist.

Since we have our being in God, there is every reason for optimism. Bound up in the same bundle of life with Him, our life is as sure as His, our life will share in the glory of His life, and our efforts are a part of His unchangeable plans. The persecuted Christians in Rome were optimists; and they had good reasons. Nero burned them alive; but they conquered, and Christianity triumphed. Conditions cannot be so bad that we have any reason for pessimism.

The only thing that can give us concern is disobedience to God's will. There is nothing else to fear. The man that goes against God's will flies into the face of disaster, as a child might fling itself against a locomotive going sixty miles an hour. But there is every reason to do God's will. His will is always best; and it is always the best possible thing for mankind. The glory of God is bound up in the good of man, whom He created and redeemed. Be an optimist.

### Settle Everything With Jesus

**Mark 6:30-44**

Since our very being is in God, it follows that the more we can get into loving touch with Him, the better for all concerned. You and I are related to man, but yet more to God. The disciples came to Jesus and "told Him all things, whatsoever they had done and whatsoever they had taught". Wise and right!

Many in Christian lands pay no attention to Christ. They mention His holy name only in curses. Some children grow up and think that He is only a name to swear by as a woman in Maine recently confessed! What patience God has!

If we are to talk everything over with Jesus Christ, then we must give Him our heart fully, and keep nothing from Him. We cannot harbor anything sinful. "Have Thine own way, Lord". We must be on good terms, intimate, yet reverent. He is our Saviour by being also our constant Companion and Helper. "Lo, I am with you *always*".

Hezekiah spread the famous letter before God. 2 Kings 19:14. If you have any troubles or fears, talk it over with Him in prayer. If you have any doubts talk it over with Him. If you have any sorrows or trials, talk it over with Him. If you lack wisdom, talk it over with Him. If questions of casuistry puzzle you, talk it over with Him. If you do not know just how much you ought to do for the Church and for any good cause, talk it over with Him. How are you to keep Sunday? Talk it over with Him. If you wonder how much His promises are worth, talk it over with Him. "O Master, let me walk with Thee in lowly paths of service free".

### Subjection to the Higher Powers

**Romans 13:1-7**

Law represents the powers that be, which are ordained of God. To break the laws of our land not only makes one a criminal, but it is a sin against God, and a breaking down of



civilization's only hope. So many in U. S. A. have been breaking the laws, that President Harding and his Cabinet became alarmed, because red handed anarchy was thus asserting itself. Special efforts have therefore been made against the suicidal works of the Ku Klux Klan and the Rum Runners.

Our own peace and civilization are at stake; but, more than this, America is a great object lesson to the whole world. America was the first nation on a large scale to exploit Democracy under a republican form of government; and the whole world watched the experiment, and many felt that it would of necessity be a failure. When the Civil War demonstrated the fact that such a Democracy could endure, when altogether free; then the world acclaimed the triumph of the common man over irresponsible autocracy. So now the nations are watching us to see if National Prohibition can be made a success. Can the law be enforced; and, if enforced, will it prove a decided advantage to the general public? We are compassed about with a great cloud of witnesses.

The World's League against Alcohol met in the first World Temperance Convention in Toronto, Canada, in November 1922. Eleven hundred delegates represented six nations!!! What the Convention in Columbus, Ohio, in 1913, was to National Prohibition, this Convention is to be to World Prohibition. All the delegates believed that this is coming; and the only question was, *when* shall we get World Prohibition of Alcohol as a beverage?

Hammond, Saleeby, and Cherrington were the three big speakers. Listen to them. "Prohibition *now* means purity and peace in the next generation". "A new league of nations and a union of all that love in the service of all who suffer". "Alcohol is a *race destroyer* on hygienic grounds". "Nations have waned and fallen by the curse of alcohol".

Many in America have been deceived by the wet propaganda, which was called, "The international factory of lies". When the true figures are consulted the improvement has been very remarkable. Ohio and California have given the lie to some propaganda, in the last election. Has bootlegging increased? In B. C., Canada, where the Government carries on the business, bootlegging is rampant. Of 60,000 cases of whisky sent into B. C. only 5,000 were consigned to Government Stores!! *World Prohibition* is needed in order to properly enforce the law. Then there is no pro-

tected placed in which alcohol can be manufactured.

At this World Convention the matter was placed squarely upon the basis of *prayer*; and the banquet on Saturday evening was a veritable Pentecost, when sixty nations were represented. Let us stand for the *majesty of the law*.

## Where Is Christ?

Matthew 2:1-12

When we look around us in America, and scan the world conditions, we are impelled to ask, "*where is Christ?*" If He is peace and love and goodness, is it possible that any of the nations of earth really are entertaining *him*? We have often received representatives of other nations, and always have their ambassadors; but are we listening to the Son of God, from Heaven?

The wise men did not find Jesus where they expected, in a royal palace, in the capital city. They found Him among the lowly, in a humble home in Bethlehem. When the philosophy of Nietzsche threatened to wreck the Christianity and Civilization of the world, it took our rulers nearly three years to understand the issue. And when the curse was stemmed, the bickerings of politics paralyzed America's strength, when there opened before us a greater opportunity than in war time. The Churches unanimously entreated our Government to join the League of Nations, revise the Covenant, and save the world. If that had been done, Germany would never have dared to protest, and the Turks would have submitted to the plebiscite of Christendom and the voice of the united Allies. The Armenian massacres would have ceased immediately; and Turkey would have been confined to the Turks of Asia Minor. The nations of Europe would have settled down to peace and prosperity; but the relapse of America broke the spell and marred the victory. The Prince of Peace was exiled from many a nation.

Look at our own society, social, industrial, and political. Where is Christ? Is He being permitted to give us a sample of His rule? Many have said, "Christianity has never yet been tried". Certainly that is true. In our Congress and State Legislatures, where is Christ? Give Him a fair trial. In the enforcement of our good and righteous laws, is Christ permitted to rule the "force"?

In some of our Churches, where is the Christ? Some Ministers of His Gospel exile Christ and put in His place a good man, called "The Man of Galilee". The only

Christ is the eternal Son of God, with the authority of God the Father Almighty. Come, O Thou Christ of God, and assert Thine authority. Reveal the power of Thy Spirit to rule and to win the peoples and the nations of earth. Amen.

### Thinking of Christ

Luke 2:8-20

The majority of men and women to-day even in America are thinking of many things, which I might mention; but are they thinking of Christ? Mary did not fully understand the wonders of His life and mission; but she was "pondering them in her heart". This kept her true to her divine Son, and saved her soul. The only thing that can possibly save the world and save men and women to their higher selves is this meditation, "thinking of Christ".

Sir Joshua Reynolds said, "I only look at the best pictures. A bad one spoils my eye". We should ever look to Christ, and keep our eye true to noble manhood and womanhood. Keir Hardie, a great Labor Leader, said: "I feel, if only I were younger, I would give up politics altogether, and devote myself to preaching Christ's Gospel. Take the word of an old man. Amid the sorrows and perplexities of fifty years, he has ever found the companionship of Jesus to be his unfailing support".

Our encouragement for America and the world is this that thinking about Christ is increasing, in a practical way. The theological preachments about Christ have lost a hold upon the common people, partly because there is so much difference of opinion among these statements, and partly because they are not understood. But I firmly believe that the spirit of the Christ is animating the masses to-day as never before. Labor is thinking of Jesus Christ as a great Captain of Industry; and they applaud His ideals. Many millionaires are holding their great possessions in trust. Henry Ford is using his wealth and his factories, not so much for gain, as to give employment to men. Seven states in the west have agreed together, in order to avoid litigation; so that the water of the Colorado River may be the greatest blessing to industry.

Our American people have poured out their wealth to save millions of the unhappy peoples of Europe and Asia. Japan has accepted the spirit of Christ in their government measures, so that they have relinquished Shantung and made reforms in Korea. The British Government has been consistent since the Peace in

endeavors to help Germany upon her feet, for the common good.

Personally, thinking of Christ shows us our own unworthiness. Wm. Dewitt Hyde, President of Bowdoin College, said, "A keen sense sin of comes only from a clear vision of God", thinking of Christ. Thinking of Christ we understand the Atonement. Thinking of Christ we are led gladly to absolute devotion to Him. Thinking of Christ we feel "the power of the Endless Life". All nations have their heroes that are national; but all the world has one Divine Hero, Jesus Christ.

### Knowing Christ

Luke 10:21-24

This is a scientific age, which demands knowledge, rather than guesses. It is wonderful how many things have been accepted as true, which investigation has found to be more or less false. It is just as wonderful and yet more pitiable that many Christians know very little about Christ, and have false ideas about Him, derived second hand often from those that do not know. He sent His Holy Spirit to the earth that we might know Him first hand.

Let us ask ourselves, "What do I know about the Kingdom of Christ? What is Christ doing in the earth to-day by His Spirit?" Many even in college know very little about the Bible. I fear they know less about Christ's Cause. What is the Bible doing among the nations? What is the Church accomplishing at home and abroad? Infinitely more than most of us think. Let us study and know.

What do I personally know about Christ? Is He a conscious reality in my life every day and hour? If not I am culpably ignorant of Him. Some think of Him only as the historical Jesus, the "Man of Galilee". But He is an ever-present Friend and Elder Brother, by His Spirit always with us. We should know Him in our head, but yet more in our heart. Through prayer and constant fellowship with Him, we grow into a wonderful knowledge of Him, which the world cannot understand. "Whom to know is life eternal". Do you know His guidance? Do you know Him as a helper against your faults and besetting sins? Do you know Him as One ever with you to enable you to do your work perfectly? Do you know Him as your Comforter, in trial and sorrow? Do you know Him as your indwelling life? "I live; yet not I; but Christ liveth in me". All this is a possible knowledge here and now. O Christ, reveal Thyself to me



# FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware.

## THE PHILOSOPHY OF PAIN

For our light affliction, which is for the moment, worketh for us a far more exceeding, eternal weight of glory.—2 Cor. 4:17.

It is known that the pearl is formed by a grain of sand getting entrance into the shell of the oyster, and thereby causing pain to its sensitive body. The oyster covers the strange body with a slimy secretion, rounding off all sharp angles, molding it into a polished pearl. What seemed a trial is converted into a jewel, radiating all the tints of light. Paul may have been thinking of his thorn in the flesh when he penned the text. He realized that a momentary trouble, quietly accepted, becomes a gem for the crown of glory.

So burdens of sand in a shell have produced pearls worth millions of wealth, adorning the crowns of emperors. Nature thus furnishes facts explaining the philosophy of pain. No chastisement at present appears joyous, but afterward it yieldeth the peaceable fruits of righteousness in the glory of character that will shine on as the stars forever and ever.

The culture of suffering elevates the soul to the very heights of perfection, if it is a willing submission, a thankful service. Every one has his cross or burden, secret or visible, that will blossom into beauty like Christ's tree of the cross, if we can say, "Thy will be done." If a broken oyster mends its shell with a pearl, we should not wonder that a broken heart may be mended with the blood of Calvary, the ruby of redemption. We know that rocks do not make soil till crumbled nor the flint fire till smitten; that the angel does not come from the marble till it is chiseled.

## COMPANIONSHIP WITH THE FATHER

I am not alone.—John 16:32

What a glorious fact in any life, to be conscious of the presence of the infinite Father! As Jesus knew that the Father was with him in life and waiting to receive him and crown him when his work was done, so may we in our finite capacity be just as absolutely certain of the divine presence, protection and power. How much more than the best earthly parent will your heavenly Father give and do for you! He abides in you, sheds his love abroad in your hearts, speaks blessed words of com-

fort from his holy Word and by his Holy Spirit.

To be without him is to be alone. No dearest friend can take the place of the Almighty Father. A great city full of strangers is the most lonely place imaginable, but if you knew every one you met, still, if God be unknown, you are a homeless, solitary wanderer. Only he can fill the aching void of your being with divine sympathy and heavenly companionship. So we can sing, "No, never alone!"

It is not good for man to be alone. He was created for the companionship of equals and the fellowship of the Holy Trinity. He is like a climbing plant, creeping and growing on something other than himself. Our Lord is ever saying to the sorrowing, solitary ones, "It is I, be not afraid; lo, I am with you always."

"Thou shalt not want for company,  
Nor pitch thy tent alone;  
The indwelling God will go with thee,  
And show thee of his own."

## UPLIFTING WINGS

Oh that I had wings like a dove; then would I fly away and be at rest.—Ps. 55:6.

In hours of age and feebleness, of struggle and sorrow, of storm and tempest, how often one wishes for wings to rise above the world to everlasting freedom and victory! In our hope and aspirations, the spirit does mount up on wings as eagles, far above all the wild winds of earth, reposing under the shadow of the Most High God. These wings of faith and prayer never fail to lift us above the life of care. Here we are safe, under His wings, from the noisome pestilence and the terrible persecution.

Th soldier boy, facing the fiery rain of shot and shell, no doubt feels within him immortal pinions. He knows he shall never see death, for angels will bear his spirit upon their snowy wings to the summer land of peace and plenty, where wars come again no more. Birds sing best in cages, and man, the prisoner of hope, sings songs at the midnight hour, believing that God will give final triumph.

Paul called himself not Nero's prisoner, but "a prisoner of Jesus Christ." His spirit on wings of pen and tongue flew everywhere, while his body was in chains. What visions of

the heavenlies come to those who are battling for the right! Their aspirations burst through all barriers, soaring to all spiritual heights, while fighting for the freedom of the soul and of human rights. One day the white-winged angel of peace and liberty will fly through the earth, proclaiming again, "Peace on earth, and good will to men." Then the crystal Christ will reign over all the kingdoms of this world.

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#### THE AGENCIES OF NATURE

Go wash in the pool of Siloam.—John 9:7

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The opening of the eyes of the blind man was the last instance of Christ's miraculous healing of disease. It may be that this was the reason why Jesus turned the blind man away from the miracle-worker to the use of the means of nature. We should make every effort to heal ourselves, and then trust in him as though you could do nothing without him. Go to hospitals of healing, homes of care and comfort. Though Jesus is going away, he will be in nature's remedies and the physician's skill to heal and help. We must not fail to use Christ's forces in nature as well as in grace, for he is the Creator, and all things are sacred which he holds in his hand, the material as well as the spiritual.

Christ means every follower when he says, "Go ye into all the world for me; I ascend to my Father; go in my stead; be my ambassadors." Help save souls, heal bodies, care for the needy, comfort the sorrowing. Use all my powers to help every one everywhere. We are to behold Christ, looking through the utilizing all the agencies he has created in nature, in the Bible and in the illuminated hearts of his children. Nothing is small nor insignificant which he has given to mankind.

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#### THE FOUNTAIN OF LOVE IN THE HEART

And the second is like unto it.—Matt. 22:39

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Loving God is first; loving God's children is very like loving God. Is it not so like as to be equivalent or equally binding? Indeed, does not one include the other? Inasmuch as ye have helped your neighbor, ye have helped Me. "He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" But love will not respond to law or force or command. Obedience may, but love never. Love comes by letting Christ come into your heart. "We love him because he first loved us." Love begets love; his love kindles the dead fires and makes our hearts burn within us. Then we love all mankind.

When we are willing to love our Father and our Saviour, we are begotten of God and know God, and as love's incense rises upward it spreads outward until it is everywhere in the great family of God. Love for our Father and love for our brother are so alike that they flow from one heart fountain, each being proof of the other and so interlocked as to be inseparable. These golden cords of love, intertwined around God and man, unite men into one common brotherhood, and all to the great white throne of the God of love.

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#### THE EYES OF THE HEART

Having the eyes of your heart enlightened.—Eph. 1:18.

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The eye of the understanding has its own realm of vision, its own limited horizon, but the eye of faith and love of the heart sweeps all heavenly horizons. The veil of unbelief is not on the eye of the mind so much as on the heart. Tennyson's words, "I have felt," are a blessed consummation to the soul. We learn more from Christ's look of love than from any other source, for love is the instinct of the heart and the heart has loftier reason than the intellect can give. It seizes absolute truth, beholds the invisible, and is conscious of the immortal. Reason is like a creeping child, while faith, a bird of paradise, brings back the leaf of promise to the believing soul.

One cannot prove the glory of the morning; it is a fact beyond demonstration. Such is the sun of righteousness to the soul.

When your child nestles in your arms, it is not reason that prompts you to caress it, but love burning in the heart. God does not guide his children so much with the reins of reason, just as you would guide a horse, but by his blessed personal presence. Love may be tempered by reason, but the great Corliss engine of the heart is the mighty power of love. When you give yourself to Christ, you will become like him, have his mind, and then you will do as you have a mind to, for it is his mind and heart that is Christ in you, the hope of glory. Do you believe in Jesus? Then you see and possess the beauty of salvation, the love that passes knowledge.

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#### THE ABUNDANT GOODNESS OF GOD

How much more shall your heavenly Father give the Holy Spirit to them that ask Him.—Matthew 7:11.

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Earthly parents, compared with God, are often ignorant, changeable, poor, weak, hasty, perplexed, depressed or wicked. The heavenly Father is never liable to such vicissitudes.



What a problem in proportion—"How much more!" As much more as the Creator is beyond the created; holiness beyond sinfulness; riches beyond poverty; as the ocean is beyond a dew-drop or the sun beyond a flickering taper. What a chasm between divine and human ability!

Think of God's overplus of power in nature—wasted winds, more than enough to turn all wheels; wild waters, more than enough to redeem all deserts. Think of the vast power in the sunlight, not yet corraled by man; of the infinitude of material wealth and beauty, which are only symbols of his endless spiritual riches; his power of atoning blood, of Pentecosts in his bosom, more than enough—baskets full left after all are fed. The heavenly Father gives from his royal bounty like a king, more than we can ask or think, exceedingly abundantly more, according to his riches which are in Christ Jesus. Then let us ask and receive that we may be filled with the Holy Spirit's power.

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#### THE WAY UNTO LIFE

And ye will not come to me that ye might have life.—John 5:40.

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The battle of life is in the struggle to obey Almighty God, or to indulge the passions of sinful self. With Esau it was birthright or pottage; with Judas, silver or Saviour; with the great apostle, Saul or Paul. With all humanity today the great question is, soul or sense? It is an irrepressible conflict, for when you would do good, evil is present with you. It is an angel or a devil that will finally win supremacy in the soul of every man, where divinity or depravity will become enthroned forever. We are the architects in the building of our own being. The battle is not a game of chance, for the human will is ever coerced, the monarch of the soul's domain.

Mankind need not become derelicts or driftwood, aimlessly floating to doom; but we may be a loaded lifeboat, headed for the harbor. The umpire of the will decides for the supremacy of the passions or for purity; for glory and greatness, or for magnificence in ruins.

We cannot put the blame upon the shoulders of heredity, environment, or inherent appetite. The heavenly Father would not suffer his children to become the hopeless sport of devils, the helpless plaything of passion, without giving the power to become victors over all our foes. You have the key to the citadel, and must choose whom to admit, the devil or Christ. The divine Redeemer alone can so deliver you that you can shout victory over all

evil, and realize that nothing shall separate you from the love of God, which is in Christ Jesus our Lord.

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#### PREPARATORY PRAYER IN EVANGELISM

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All the epochal revivals of history have been preceded by prayer-burdened hearts. This is the way to open the windows of heaven and the hardened hearts of men. Wilbur Chapman and Billy Sunday always require two months of prayer preparedness before beginning the revival campaign. The different denominations uniting in the meeting are requested to hold union prayer services, both in the churches and in the homes of the people. At Paterson Billy Sunday's coming was postponed for three weeks, but the revival began on the expected Sunday, in answer to the prayers of the united congregations, with nearly two hundred conversions on that day. Truly, we must plow by prayer if we would reap the mighty harvest.

Moses and Elijah delivered Israel by prayer. The Transfiguration and Pentecost were preceded by prayer. Prayer opens the sluiceway to the irrigating channel of the River of Life. Prayer connects the human with the divine, throwing on the belt of power that moves the machinery of all church organization in the salvation of the people. David Livingstone prayed for a revival all of one night before he was to preach on a certain Sunday morning. When the hour for service arrived, the church was filled with people and the churchyard was full of those waiting to gain entrance. It is said that five hundred conversions was the result of that single service.

If minister and members would get under the burden of the guilt of lost souls and cry with Moses, "Blot me out of thy book, but save this people," or with Paul, "I could wish myself accursed for Israel's sake," then a mighty movement of revival power, like the ocean's tide, would flood all shores and bless all the peoples of the earth.

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#### HE SAVES TO THE UTMOST

If thou canst believe, all things are possible to him that believeth.—Mark 9:23.

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Bishop Fowler once called to see a dying infidel. He realized that his doctrine of the "geology of character," which he had privately embraced, would not do in this case. So he said to the man, "Believe on the Lord Jesus Christ and thou shalt be saved." The dying man exclaimed, "Don't tell me that; for fifty

years I have been crystallized in sin and now I have only an hour or two to live. You can't make me over in an hour." He said again, "Believe on the Lord Jesus Christ, and thou shalt be saved." And then he added another promise: "Him that cometh unto me, I will in no wise cast out." Light flashed upon the face of the dying man as he said, "Say that again!" after which he cried, "I believe it! I believe it! Glory be to God! It is not dark; I can die now." That night the dying man passed away, saved by believing on the Lord Jesus Christ, and Bishop Fowler was cured of his "geology of character." He saw that the only salvation was to rest on Christ, the Rock of Ages, to lie down hard upon the atonement, to throw away every human hope, clasping, by faith, the divine Saviour.

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#### THE SPIRIT OF FORGIVENESS

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Are we not to forgive others as we expect to be forgiven? How does God forgive? When you walked on the sands of the seashore, you noticed that the next rolling billow washed away all the prints of your footsteps. Is it not so that the blood of Jesus washes away all the stains of sin? Though your sins be as scarlet, they shall be as white as snow; though red like crimson, they shall be as wool. Scarlet and crimson are considered ineradicable colors. Blood is the bleacher that makes them white. Christ's sacrifice is the antitoxin for the poison of sin. He is the Lord, your Healer, that you may be made blameless, without spot or wrinkle.

God forgives forever. He sinks our sins, like a mill-stone, in the bottom of the sea. The ocean of His love flows over them in eternal oblivion. He will never make mention of them again, for they are separated as far as the East is from the West—an infinite distance. They are hidden in the land of annihilation.

Can we forgive men their trespasses as God forgives us? Can we be like Him? Christ is made sin for us; by His stripes we are healed; therefore, God, the Father, can tear the black page from the Book of Life, blotting out our sins as a thick cloud. He turns His back upon our past, taking the forgiven soul into His arms of tenderness as a mother would a child.

Forgiveness, it is said, is the odor which flowers yield when trampled upon. The poet truly says,

The sandal tree perfumes, when riven,  
The axe that laid it low;

Let man, who hopes to be forgiven,  
Forgive and bless his foe!

Should we not, like our Lord, pray for those who spitefully use us, loving our enemies and blessing them that curse us, as Christ did on Calvary? Behold, your Saviour, beaten with rods, crowned with thorns, mangled with nails, what is His cry? "Father, forgive them!" His blood flowed for pardon, He rises from the tomb to forgive, He ascends to heaven, to be the pleading Intercessor for guilty souls.

What kind of a world would earth become without forgiveness? Adam fell; Abraham lied; David sinned; Peter denied; Paul murdered; all the disciples forsook Jesus and fled. What if there were no mercy enduring forever, no hope, big with immortality, no peace, like a gentle river? Could God be just and continue the creation of man through all the centuries, with no possibility of restoration and pardon? Such a condition is unthinkable. The Cross is the golden glory of the world's hope; the Christ is the infinite Forgiver and Saviour; through Him, man is redeemed and enters a more glorious Eden, the very Paradise of God.

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#### THE CALL TO GOD

Come with us and we will do thee good.—  
Num. 10:29.

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Moses appeals to Hobab, his father-in-law, urging him to journey with them to the promised land of Canaan; but Hobab, being contented with his own home land and people, was willing to let well enough alone, having no aspirations after higher and better things. He was not inclined to make sacrifices, either for his own good or for the benefit of others. It was then that Moses made a second appeal, saying, "If you will not go with us for your personal good, think how much we need a man like you, acquainted with the wilderness life and the tribes therein. Come, therefore, for the sake of Israel, that you may be eyes to us in the desert, helping to guide us to the hoped-for land of Canaan." Hobab, touched by this appeal, responded favorably and thus gained good for himself by being willing to help do good for others.

Should not every one feel that God's call means first self-surrender and second self-sacrifice for others? First, be in Christ a new creature, and second, be with him working to rescue all the world. Should we not seek salvation for our own sake, that we may become fitted to work for Jesus' sake and for the sake of humanity?



# LIBRARY TABLE

## Review of Recent Books

By Professor Leander S. Keyser, D.D., Springfield, Ohio.

**Christianity and Liberalism.** By Professor J. Gresham Machen, D.D. The Macmillan Company, New York. Price \$1.50.

The issue is clearly defined. No compromise is possible. Liberalists and evangelical Christians belong to different and opposing camps. No one can train with both sides. One might be a spectator sitting on the top rail, watching the battle to see which will come out ahead, and then jump down on the victorious side; but no one who is really in earnest and has penetration enough to see the seriousness of the issue can occupy that aloof position.

Dr. Machen is walking in the middle of the road, strong and firm, and it is the right road. He is neither on the fence nor on the other side of the fence. From start to finish you know just what his position is. You do not have to read his book half way through to find out what he believes or whether he believes anything in particular, as you do with many of the books of the day. Such firmness of conviction is most refreshing in these days of the "artful dodger." Dr. Machen shows that evangelical Christians and the liberalists hold different and irreconcilable views of doctrine, of God and man, of the Bible, of Jesus Christ, of salvation and of the church. The logic of the book is merciless, yet kindly put. The author simply drives his opponents again and again into the cul-de-sac. There is no escape for them. Such clear reasoning, without a drop-stitch in the process, is most pleasing to the intellect and most heartening to the faith of the Christian. Best of all Dr. Machen proves that he has had an experience of the saving truth of the Bible and the saving power of Christ; and it is this illumination of the mind by the Holy Spirit through the Word of God that gives him his lucidity of thought and expression in dealing with spiritual realities. Withal, he is discriminating. His essay on Biblical inspiration is one of the soundest and sanest that has ever come to our notice. No one can say that he holds impossible or mechanical views.

If this book does not make a stir among the liberalists, it will be because they either are asleep or are so obsessed with their subjective

views that they are unwilling to consider anything that opposes them. That will mean that they have become "traditionalists." We might differ from Dr. Machen on some things that he says about Luther, Zwingli and Calvin; but otherwise we are ready to give his book a *carte-blanche* commendation, and advise everybody to read it. We do not know of a recent book that comes to such close grips with the crucial questions of the day and with such keenness of logic as this book does.

**Wrecks Rebuilt and Other Evangelistic Sermons.** By Rev. Walter Khumwiedo, B.D. The United Lutheran Publication House, Philadelphia, Pa. \$1.00.

The Lutheran Church believes in what it calls "conservative evangelism." It attends very carefully to the catechization of its children, and thereby has proved the success of this method; but it also believes that the church has an absolutely needed message to the great masses of unconverted and non-churched people. These sermons are excellent examples of evangelistic appeals along conservative lines. There is nothing of the high-pressure style in them. A text is always selected, and is adhered to, giving unity and movement to each discourse. An incident from real life, sometimes from the preacher's own experience, is now and then woven into the sermon, but there are no bizarre stories, meant to frighten or overwhelm the feelings. And there is no toning down of the gospel message; it is accepted and proclaimed in its fullness. Mercy is preached for the penitent and believing; no less is punishment announced for the impenitent and unbelieving. The author assures us that the sermons are not based on theory, but have been preached a number of times, and their effects have been practically demonstrated. Yes, when the Word is faithfully preached, the Holy Spirit accompanies it with spiritual power.

**Freedom and Christian Conduct.** By John A. W. Haas, D.D., LL.D. The Macmillan Company, New York. Price \$2.25.

If one were to give this book its full meed of praise, the panegyric would seem fulsome. In every way it is a good and strong presenta-

tion. To use some superlatives which are entirely deserved, it is one of the most powerful arguments for true morality and freedom that has yet been published. In no case have we found a sentence in which a sturdy ethical position has not been taken. There is no blurring of moral distinctions; no calling good evil and evil good, or putting light for darkness and darkness light. Here, too, is the true doctrine of the freedom of the will. Nowhere have we ever read a more conclusive argument in favor of the libertarian view and against the deterministic view. With unanswerable logic the author shows that without freedom there can be no morality, and if that were so, all our intuitions of ethical realities and experiences of responsibility, moral approval, moral condemnation and guilt would be nothing but illusion—what the Hindus call “maya.” What a pitiful world this would be in that case! If the very highest and noblest conceptions of life, the conceptions that really make life worth while, are only illusions, then everything is illusion, and we are living in a deceptive world. But, thank God, it is not so; and Dr. Haas, in his powerful book, has given the reasons for believing in the real world with a real moral economy and government.

For eighteen years Dr. Haas has been teaching ethics to the seniors in his college, and this book is the result of his experience, thinking and research. Surely, surely it is a result that is worth while. He is the successful president of Muhlenberg College, Allentown, Pa. One wonders, in looking over the bibliographies, how he has been able to accomplish so much in a practical way, and at the same time make such profound special investigation. But the book is an empirical proof of both his ability and his assiduity.

The book is a treatise on ethics with the Christian element surcharging and informing it all. The fact of freedom is made the basis of the system, and all the ethical data are woven around this conception and correlated with it. Our own method would be to make the fact of right and wrong, or moral distinctions, the basic idea in an ethical system, and treat freedom, or moral agency, as one of the outstanding data or *loci*; thus the source or ground of right, the law of right, the origin and nature of wrong, a moral economy, moral agents, with conscience and freedom, would all fall into their proper places in the scheme. But the method is not so important; it all comes to the same thing. Everywhere the theistic world-view is connoted, if not ex-

plicitly expressed and stressed, as the only basis for a moral cosmos. The falsely and inadequately based schemes of morality all through the centuries are here thoroughly dealt with, and with an erudition that gives one confidence. The defects of hedonism, utilitarianism, pragmatism, and other isms are pointed out with great clearness, and the light of truth is poured upon them. The practical treatment of the virtues, the social organism, the family, the church and the state leave little, if anything, to be desired. The systematic classification of the ethical material makes the book a convenient one for a college or seminary text.

**Being a Preacher: A Study of the Claims of the Christian Ministry.** By James I. Vance, D.D., LL.D. Fleming H. Revell Company, New York and Chicago. Price \$1.25 net.

Preaching is “a poor business but a great calling.” Well, when a book on the ministry starts out like that, you may expect something good and spicy and inspiring. Dr. Vance, himself a great preacher and pastor, exalts the calling of the gospel ministry. He knows that in the financial sense it is not a “good paying business,” but it is such an engaging vocation. Read his pithy way of putting it: “But preaching is a great calling. The difference between a business and a calling is that in a business one is trying to earn a living, and in a calling one is trying to live a life. In a business the effort is to see how much money you can make. In a calling the effort is to see how much good you can do. In a business one is trying to see how much he can get out of the world. In a calling he is trying to see how much he can put into the world.”

The book comprises lectures given on the James Sprunt Foundation at Union Theological Seminary, Richmond, Va. You may know that, if Dr. Vance was invited to give these lectures by that school, he stands on a solid evangelical basis. The positiveness in the tone of the book, even though controversy is avoided, is most refreshing. Here are no winding processes of logic to try to make you believe one thing now and then to take it back the next minute. It is all just straightforward talking by one who knows from his own experience that the gospel is true and that the Bible is the infallible rule of faith and practice. The chief object of the course was to show that the ministry is a worthy calling and ought therefore to attract the brightest and best young men of the land. May it indeed accomplish this purpose!



**The Gospel in the Ten Commandments.** By Rev. J. C. Massee, D.D., Pastor Tremont Temple, Boston, Mass. Fleming H. Revell Company, New York and Chicago. Price \$1.25 net.

No one who loves strong, vital sermons will be disappointed with this volume by the well-known pastor of Tremont Temple and the staunch defender of the fundamentals in Christianity. He certainly knows how to carry truth home to the heart and mind. These discourses appeal to the intellect, because the truth is well reasoned; they also appeal to the heart, because the emotional element is not lacking, though never overdone. Here and there a very brief and touching incident is told which imparts the concrete feature to the sermons.

Perhaps Dr. Massee does not make quite the sharp distinction between the law and the gospel that some of us would make, but that difference is only in the form, not in the essence. He always makes it clear that the law gives the knowledge of sin, and therefore is meant to convict the sinner and show him his undone condition, and then the gospel of Christ comes with its offer of gratuitous salvation. The moral law also has its use after conversion, not to condemn (unless one falls into sin), but to guide and show the right way of service in God's kingdom.

Dr. Massee does not spare sin. He emphasizes its "exceeding sinfulness." His sermon on the commandment, "Thou shalt not commit adultery," ought to be broadcasted over the land. On the doctrine of the Lord's Day he is no legalist, but believes that the day should be reserved sacredly for rest and worship. But while Dr. Massee knows how to score sin, he knows how to present the gospel in all its tenderness and wooing grace. These sermons have been proven, for during the time of their presentation in Tremont Temple about 150 persons gave themselves to Christ. And why were they so powerful in producing concrete results? Because they present the full-toned Word of God without dilution or distortion.

**The Crime Against Christ.** By Rev. Simon P. Long, D.D. The Lutheran Literary Board, Burlington, Iowa. Price \$1.00.

Another great evangelical preacher comes forward with a new volume of sermons. The author is the successful pastor of Wicker Park Lutheran Church, Chicago. These sermons were delivered in the Chicago Loop during Holy Week and Easter Sunday, and drew large audiences, who listened to Dr. Long, as people always do, with absorbed interest. The

reviewer has heard Dr. Long again and again, and has never known him to speak except with interest-compelling power. He has the natural qualities for an impressive speaker, but that is not all, nor the most important matter; he has spiritual fervor and true religious experience and is soundly evangelical to the core. You will never hear an emasculated gospel from the lips of this apostolic messenger.

The sermons in this book are all about Christ. They follow Him through Holy Week and up to the glorious victory of Easter morning. Christ is not merely our example, friend and teacher; He is indeed all these, and in a wonderful way; but, most of all, He is our atoning, substitutional Saviour. Dr. Long believes with all the fervor of his being in the "scarlet thread" of atoning mercy and grace that runs through the whole Bible. Let us have more sermons like these. They move sinners to repentance; they move penitents to faith in the Lord Jesus Christ. Thank God for Dr. Long and his clear, unadulterated messages!

**The Resurrection Body.** By Wilbert W. White. George H. Doran Company, New York. \$1.00 net.

The resurrection of the body is one of the basic doctrines of the Bible. It cannot be explained away on any figurative interpretation. Christ's resurrection is validated by historical evidence that cannot be denied; and if He rose, we shall rise also by virtue of the power of His resurrection. These great and precious doctrines are upheld according to the Scriptures by Dr. White in this excellent volume, which ought to be put into everybody's hands. Dr. White believes in the legitimately established results of science, and he proves that the latest researches indicate that there are such refined and subliminal forms of matter as to correspond with the Biblical representations of the nature of the resurrection body. Thus any supposed objection to the doctrine from the side of science need not trouble any one. If there is a universal ether—and it seems there must be—why may not a glorified body be of the same highly refined nature as the ether?

Dr. White's reasoning on these matters is most convincing. So is his analysis of the Biblical narratives of the resurrection of Christ. He shows that the rationalistic explanations of this crucial event in the history of redemption are untenable and inadequate. These attempts require more faith than does simple acceptance of the miracle. Pertinently Dr. White

quotes Charles Reade: "To accept an inadequate explanation of an undeniable fact is one of the worst forms of credulity." Also Sir Robert Nicoll: "It is easier to believe in the supernatural than in the impossible." Dr. White also writes like one who has had an experience of the power of the living Christ, our risen and ascended Lord. It is a most inspiring book. Get it and read it by all means.

**Pure Religion.** By Rev. J. Clayton Nicholas. Richard Badger (The Gorham Press), Boston Mass. Price \$2.00.

No one can be a successful pastor without also being a good preacher. The author of this volume has proved himself an inspiring minister of the Word by the success which has accompanied his labors in the several pastorates that he has served. He is now the pastor of a strong and influential Lutheran Church in Pittsburgh, Pa., where these sermons have been preached and their spiritual and stimulating power practically demonstrated. They have many merits. First, they are the heart of the gospel. Pure religion, according to Mr. Nicholas, begins with justification by faith in the Lord Jesus Christ and regeneration by the Holy Spirit through the Word of God; and from that living fountain of the newly created life in Christ the stream of the pure Christian life of service flows. No self-righteousness, no salvation by the deeds of the law is proclaimed in these sermons; and yet the blessed truth that men are saved to serve and to live pure lives is stressed over and over again. Another merit of these discourses is that they come from the heart. They are not mere formal presentations, cold or half-hearted, as if the preacher had to preach something. No; you can feel the tingle of the preacher's earnestness as you read the lines.

Then, too, they are sound in doctrine without being controversial. Positive and constructive in character, they emphasize vital truth, but create no doubt by suggestion. They are clear and terse in style. There are no long and involved sentences over which you must labor. They are also well divided homiletically, so that you feel you are reading sermons, not mere religious essays. They have those three requisites of good sermons which are insisted upon by the best judges and sermon-makers—order, force and movement. They are well illustrated, and the illustrations are taken from every-day life, like those of Christ; yet they are not overdone in the matter of illustrations. Altogether, they are good, strong, wholesome, practical ser-

mons that cannot help promoting "pure religion" in the individual, in the church and wherever men will read, hear and heed.

**Glauben und Wissen. (Faith and Knowledge).** By Dr. Edmund Hoppe, Professor of Natural Science in the University of Goettingen. C. Bertelsmann in Guetersloh, 1922. Price \$1.00.

Our theological colleague, Professor J. L. Neve, D.D., Springfield, Ohio, has, at our request, furnished us the following review of the book named above. Dr. Neve is a thorough German scholar, and also a well-trained theologian who keeps up with the times on all important themes. This is what he says of Dr. Hoppe's notable book:

"It is a book worthy to be translated into English. In discussions of a semi-popular nature the author undertakes to prove with great scholarship that evolution cannot stand in the crucible of real scientific investigation. The work deals with the following subjects: (1) Evolution and Revelation; (2) The Idea of Development, its Truth and its Limits; (3) The Energetic World View; (4) The First Human Beings; (5) Mind or Instinct; (6) The Report of Creation; (7) Abiding Values of Civilization; (8) Life; (9) Of Dying; (10) Are There Miracles? (11) The Ancient World View and Apologetics; (12) The Modern World View; (13) Religion and Christianity; (14) Believing and Knowing (*Glauben und Wissen*).

"The author suggests that yielding to materialism on the foundations of evolution and monism was Germany's real sin when she was drifting toward the World War. And he says that there is only one way for Germany to rise again—by repentance and regeneration.

"At one place in the first chapter Dr. Hoppe says in substance: Evolution and revelation are in conflict with each other, and the warfare which evolution as a theory is waging against revelation is the present-day form of the old struggle between faith and unbelief. True, there have been philosophers like Paulsen who thought that mediation was possible, and there have been theologians who have tried to combine the two views of God and the world. But in examining what is left of revelation in such efforts, we find that it is simply something which man himself reveals or discovers. By revelation we understand the working of the divine Being either in immediate acts in the material world or through a spiritual influence upon individual men. And what do we understand by evolution? This word is capable of a twofold meaning, and



for this reason the controversy on the theory presents a grand spectacle of jugglery. Of course, everything that is and has life, and as long as it has life, is in a process of unfolding its being. This has reference to the development of the cosmos, of the earth, of the organisms upon the earth, of the species and of the individuals. We see true progress in our age in the larger emphasis now being placed upon this development. It is not true that we are opposed to this conception of development (described in detail in Chapter II).

"On the other hand, the evolution theory which stands as an antithesis to divine creation and revelation is described in the following statement: All that is has developed itself out of itself, not as a development of imparted or endowed forces, but, possessing within itself both matter and force, it has, without the injection of any outside energy, made itself what it is now.

"The author rejects this position outright. He even refuses to listen to the suggestion that at some time God endowed matter with force for development; neither will he admit that God stepped in at the point where the passage from the inorganic to the organic took place, and again at the point where the human mind appears. Then there would have been three times when God had something to do with this world, he says. But where was He the rest of the time, and where is He now? I confess that I cannot imagine a divine Being who, during all eternity, gave evidence of His existence only three times and was inactive the rest of the time. Inactivity can be predicated only of that which has no existence.

"But need we say that God was ever inactive because we hold that there was a special creative activity at certain times? Does not the Biblical account name a special time when God created heaven and earth and when He made man in His own image? But the author is a layman in this field. He is not a theologian, but a thoroughly equipped scientist. Of course, these few quotations cannot do justice to the book."

We agree with Dr. Neve that this important scientific work should be translated into English by some competent scholar and brought out by a strong firm that could give it adequate publicity. Perhaps some reader of the CHAMPION who is a good German scholar, and who also uses the English skillfully, could get the book, read it carefully, and then write an adequate digest of it for the magazine, paying special attention to the learned author's data and arguments against the evolution theory.

## Additional Book Notes

There is a minister in Grand Rapids, Mich., who is a loud-voiced liberalist. He is Dr. Albert Wesley Wishart, who is the pastor of a Baptist church in that city. He has issued a booklet entitled "Evolution and Religion." An accompanying note gives the information that his publicity committee has arranged for the dissemination of 100,000 copies of these sermons in order that the message may be given to the American people. Observe that in the title "evolution" goes before "religion." This preacher is a vehement champion of evolution. He believes that his ancestors were animals in the olden times. Well, perhaps they were. Sometimes we feel that the strongest argument for evolution of which we know is the penchant that some preachers and scientists possess to prove that they came up from a brute pedigree. Perhaps it will be discovered some day that the human family is divided into two major groups, those who were originally created in the divine image and those who came from a bestial stock. Perhaps the feeling in some people that they still have "a great deal of the ape and the tiger in them" is *prima facie* evidence that such is the case; whereas those of us who feel that we were made in the divine image have psychological proof that we belong to a different race.

Various writers for this magazine have again and again in past years presented the arguments against the theory of man's origin by evolution. Let any one who is not aware of that fact secure the back numbers. Therefore it is not necessary to repeat the arguments. But we wish to call attention to what has been said again and again in these columns—that every purveyor of the theory of evolution throws away large parts of the Bible. Listen to the rantings of Dr. Wishart: "For instance, it (science) utterly destroys the belief in a six-day creation with a seventh day of rest. It undermines faith in the instantaneous creation of Adam from the dust of the ground. It rejects the Biblical narrative of woman's origin from the rib of man." A little further on: "Science will have nothing to do with a physical resurrection and a physical ascension. It cannot conceive of a physical body going up to heaven. Going up where? . . . Science will have nothing to do with a physical descent to a physical hell or a resurrection of these bodies of ours. It teaches that our material bodies will mingle with the dust, and that while alive they are subject to the laws governing a physical world." Of course, some of these representa-

tions are caricatures, as usual, yet they prove that this crude evolutionist's quarrel is with the Bible, just as is ever the case with his ilk.

Very different in tone, spirit and purpose is a brochure by Rev. S. G. Craig, entitled "Christianity According to Dr. Fosdick." While it is trenchant and pointed, it is not written in scornful temper, but in a very earnest spirit, showing real concern for the welfare of souls. This booklet points out the serious departures of Dr. Fosdick from the true Biblical faith; and that there is an impassable gulf between Fosdickism and Christianity. Not only so, but the author finds the many joints in Dr. Fosdick's armor, and sends his shafts with penetrating and destructive effect into them. Such a powerful apologetic will truly help to preserve Christianity in its Biblical integrity. Address the author, Rev. S. G. Craig, P. O. Box 55, St. Davids, Pa. Price, 10 cents postpaid.

Another rebuke of Dr. Fosdick is "A Brief Commentary on the Anti-Fundamentalist Sermon." It may be a little scornful in tone, but it exposes the weakness of the Fosdick theology in a keen and convincing way. Address orders to R. J. Dodds, Walden, N. Y. No price is given.

Dr. John Roach Straton, of New York City, delivered a notable address at the Moody Bible Institute, some time ago. It has now been issued in booklet form by the Bible Institute Colportage Association, 826 North La Salle Street, Chicago (tract edition, 5 cents each; per doz., 50 cents; per hundred, \$3.50; bound edition, 15 cents per copy). The title is, "How Rationalism in the Pulpit Makes for Worldliness in the Pew." Here the sin of worldliness is laid bare. Its varied forms are dealt with in a trenchant way. It is most significant that the rationalistic preachers, those who hold lax views of the Bible and other vital doctrines, are apologists for worldly practices and amusements among church members. The two seem to belong together and walk "cheek by jowl." Dr. Straton, for example, tells us about Dr. Fosdick's famous sermon on "The New Knowledge and the Christian Faith," in which he denies the virgin birth of Christ, the true inspiration of the Bible, the vicarious atonement and the second coming of Christ. On the very Sunday when this sermon was preached in the Fifth Avenue Presbyterian Church (of which Dr. Fosdick is the pastor), the church calendar which announced the sermon also announced that there would be a dance in the church the next Fri-

day night! Significant, isn't it? In almost every case Dr. Straton finds that the liberalistic preachers countenance these worldly affairs in connection with their churches. This booklet ought to be sent far and wide on its eye-opening mission. This sermon was printed in full in March number CHAMPION.

The same firm sends out "two articles in one pamphlet" under the title, "Psychology, the Latest Craze, and The Saviour and Psychology," by Charles C. Cook (price 10 cents; reduction for quantities). We are not quite sure that Mr. Cook makes the proper distinction between true and false psychology; but he is right in condemning all underhand methods of playing upon the weaknesses of human nature. In the first article he describes a concrete case of a judge who used so-called "psychical" methods to extract money from people. In the second article he shows that Christ never resorted to artifices of any kind to win people to the kingdom, but although He understood perfectly the workings of the human mind, He employed only the unalloyed truth to persuade men. There was no jugglery, no attempts at hypnotism, and His frank and open methods. The booklet will do good in warning people against the present-day fad of trying to explain everything on the ground of naturalistic psychology.

"Is the Christian Worshipper of God an Idolater?" This is the title of a booklet by John Bloore, and is published by Loizeaux Brothers, 1 East 13th Street, New York City. Price five cents; postpaid, six cents; per hundred, \$3.75, carriage extra. The author says that, if Christ is not divine in the true sense of deity, then Christian people are idolaters. We do not see how the conclusion can be avoided. But he shows clearly from the teaching of the gospels that Christ is divine, one in essence with the Father and the Holy Spirit. The modernists largely rest their case on the testimony of Mark. In doing so, they announce their own liberal position regarding the person of our Lord, for Mr. Bloore proves from this very gospel that Christ is God as well as man, and that according to His own claims as well as the testimony of the evangelist. The author gives a profound discussion of the *kenosis* of the Son of God during His state of humiliation. It was not an emptying of His divinity, but only a refraining from the exercise of certain divine attributes for the time being. This is plainly the true Biblical doctrine. The booklet is soundly orthodox.



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WANTED—Set Pulpit Commentory, 51 vols., Funk & Wagnals, publishers. Give price and condition. Address O. L. Minnich, Windber, Penna.

WANTED—New Standard International Bible Encyclopaedia—Orr, etc. State condition and Price. Martin Sarmast, Monticello Heights, Cynthia, Kentucky.

FOR SALE—Set 6 large 8vo. Universal Encyclopaedic Dictionary, good as new, cloth, with total of 4,731 pp; will sacrifice for \$7.50. Also set 10 volumes Six Thousand Years of History, like new, for \$10.00. Also set 20 vols. O. T. Homiletic Commentary, cloth, like new, for \$17.00. All prepaid east of Rockies—west of Rockies add \$1.00 per set toward postage. Address T. U. V., Bible Champion, Reading, Pa.

NEW BOOKS CHEAP—Fundamentals and their Contrast, *Buckley*, (.125) for 65c; Looking for the Saviour, *Mauro*, (1.00) for 60c; Chosen of God, *Lathe*, (.125) for 65c; Municipal Reform Movement, *Tolman*, (1.00) for 40c; Methods & Principles, *Winship*, (1.00) for 60c; The Growth of the Kingdom, *Gulick*, (.150) for 75c; Decision of Character, *Foster* (1.00) for 50c; Return of the Kingdom, *Gulick*, (.150) for 75c; Decision of Character, *Foster* (1.00) for 50c; Return of the Lord Jesus, *Torry*, (1.00) for 75c. All postpaid at price named. Address M. N. O., Bible Champion, Reading, Pa.

NEW BOOKS—These books all cost \$1.50 each. Will sell any one for 75c, prepaid. Scientific Faith, *Johnston*; Paradoxical Pain, *Harbin*; The Deathless Book, *Mears*; Progress of Religious Freedom, *Schaff*; The Higher Critic's Bible or God's Bible, *Burns*; Steps unto Heaven, *Carpenter*; Gift of Mind to Spirit, *Kulaner*; Divine Movement in Israel, *Porter*; The Life that Really Is, *Abbott*. Address N. C. P., Bible Champion, Reading, Pa.

LIKE NEW BOOKS—Pronouncing Bible, sheep binding, with Books of Psalms in meter, \$1.25; Origin & History of the Books of Bible, *Stowe*, 8vo., \$1.00; N. T. Annotated Paragraph Bible, 8vo., \$1.00; Platform Echoes, *Gough*, 8vo., \$1.00; Psychology—the Motive Power, *McCosh*, 50c; The Old Way, *Rhoads*, 50c; Bird's Eye View of Life of Christ, 35c; All like new, all prepaid. Address S. L. D., Bible Champion, Reading, Pa.

WANTED—Copy of Dr. Gregory's "Why Four Gospels." Give conditions and price. Address Frank J. Boyer, Reading, Pa.

FOR SALE—About one half and less. Philosophy of Religion, *Hoofding*, cost \$4.00, for \$2.50; Theology of Old Testament, 2 vols., *Oehler*, \$1.50; Alfred's Greek Testament, 5 vols., \$4.00; Creeds of Christendom, 3 vols., *Schaff*, like new, \$4.00; Systematic Theology, 2 vols., *Miley*, cost \$6.00, for \$3.00, new P. Wiseman, 910 Bank St., Ottawa, Can.

SALE—World's Parliament of Religions, new, 2 vols., morocco, \$3.00. Address J. K. L., Bible Champion, Reading, Pa.

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